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SPIRITUAL INTELLIGENCE OF COLLEGE STUDENTS: A STUDY OF AGE AND GENDER DIFFERENCE

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**SPIRITUAL INTELLIGENCE OF COLLEGE STUDENTS: A
STUDY OF AGE AND GENDER DIFFERENCE**

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Currently, the journal's Achievement is becoming a major international research journal editors and thesis research. We acquire, develop, market and distribute the knowledge through the dissemination of academics and practitioners from around the world. The journal published by maintains the highest standards of quality, integrated newsrooms by researchers around the world.

At last, I would like to thank *RED'SHINE Publication, Pvt. Ltd.* for this keepsake, and my editorial team, technical team, designing team, promoting team, indexing team, authors and well wishers, who are promoting this journal. As well as I also thankful to *Indian Psychological Association* and President *Prof. Tarni Jee* for gives review team, I also thank you to all Indian Psychological Association members for support us. With these words, I conclude and promise that the standards policies will be maintained. We hope that the research featured here sets up many new milestones. I look forward to make this endeavour very meaningful.

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INTRODUCTION

Spiritual intelligence is a term used by some philosophers, psychologists, and developmental theorists to indicate spiritual parallels with IQ (Intelligence Quotient) and EQ (Emotional Quotient). Danah Zohar coined the term 'spiritual intelligence' and introduced the idea in 1997 in her book 'Rewiring the Corporate Brain'. Howard Gardner, the originator of the theory of multiple intelligences, chose not to include spiritual intelligence amongst his 'intelligences' due to the challenge of codifying quantifiable scientific criteria. Instead, Gardner suggested an 'existential intelligence' as viable. However, contemporary researchers continued to explore the viability of Spiritual Intelligence (often abbreviated as 'SQ') and to create tools for measuring and developing it. So far, measurement of spiritual intelligence has tended to rely on self-assessment instruments which some claim can be susceptible to false reporting.

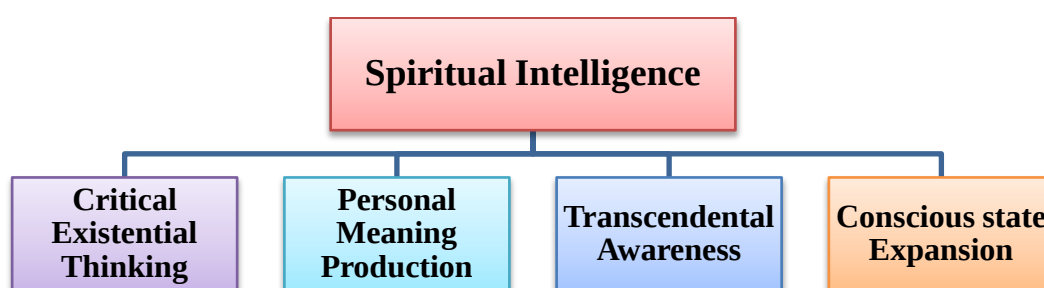
Definitions of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity. Zohar defined 12 attributes underlying spiritual intelligence: (i) Self-awareness- Knowing what you believe in and value what deeply motivates you; (ii) Spontaneity- Living in and being responsive to the moment; (iii) Being vision and values- Acting from principles and deep beliefs, and living accordingly; (iv) Holism- Seeing larger patterns, relationships, and connections having a sense of belonging; (v) Compassion- Having the quality of 'feeling-with' and deep empathy; (vi) Celebration of diversity- Valuing other people for their differences; (vii) Field independence- Standing against the crowd and having one's own convictions; (viii) Humility- Having the sense of being in one's true place in a larger drama of which the world is the stage; (ix) Tendency to ask fundamental "Why?" questions- Needing to understand things and get deep into it; (x) Ability to reframe- Standing back from a situation or problem and seeing the bigger picture in a wider context; (xi) Positive use of adversity- Learning and growing from mistakes, setbacks, and suffering; and (xii) Sense of vocation- Feeling called upon to serve and to give something back.

Robert Emmons defines spiritual intelligence as 'the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment.' He originally proposed 5 components of spiritual intelligence: (i) the capacity to transcend the physical and material; (ii) the ability to experience heightened states of consciousness; (iii) the ability to sanctify everyday experience; (iv) the ability to utilize spiritual resources to solve problems; and (v) the capacity to be virtuous. The fifth capacity was later removed due to its focus on human behavior rather than ability, thereby not meeting previously established scientific criteria for intelligence.

Frances Vaughan offers the following description: "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world." Cindy Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." She breaks down the competencies that comprise SQ into 21 skills, arranged into a four quadrant model similar to Daniel Goleman's widely used model of emotional intelligence. The four quadrants of spiritual intelligence are defined as: Higher Self or Ego self Awareness,

Universal Awareness, Higher Self or Ego self Mastery, and Spiritual Presence or Social Mastery

With these definition and models in the background to understand the meaning of spiritual intelligence, David B. King has undertaken several formal researches on spiritual intelligence at Trent University in Peterborough, Ontario, Canada. King operationally defined spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that: "...contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states." King further proposed the following four core abilities or capacities of spiritual intelligence which has been used as the simple and popular model for measurement of spiritual intelligence:

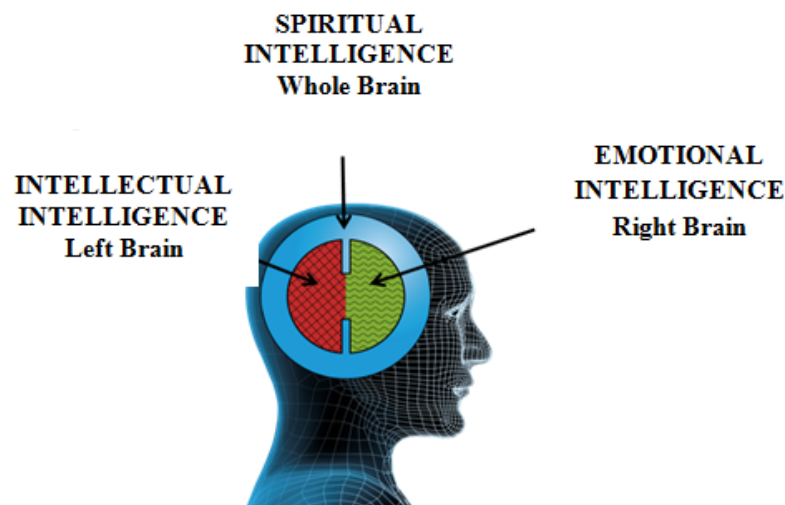


1. **Critical Existential Thinking:** The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).
2. **Personal Meaning Production:** The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.
3. **Transcendental Awareness:** The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.
4. **Conscious State Expansion:** The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion as in deep contemplation, mediation and prayer.

The Nature of Intelligence

The human intelligence is fundamentally of three types. Those are Rational or Intellectual Intelligence, reported as IQ, Emotional Intelligence, reported as EQ, and Spiritual Intelligence, reported as SQ. Some of the theoreticians propose that rational intelligence is controlled by the left brain, emotional intelligence by the right brain, and spiritual intelligence by the whole brain. Although such assumptions lack physiological authenticity, it

points to the significance of spiritual intelligence over the other two. Explaining the three types of intelligence in terms of their capital (resource) and function, King observed that the function of rational intelligence is ‘What I think?’ based on the material capital; the function of the emotional intelligence is ‘What I feel?’ based on the social capital; and the function of spiritual intelligence is ‘What I am’ based on spiritual capital.

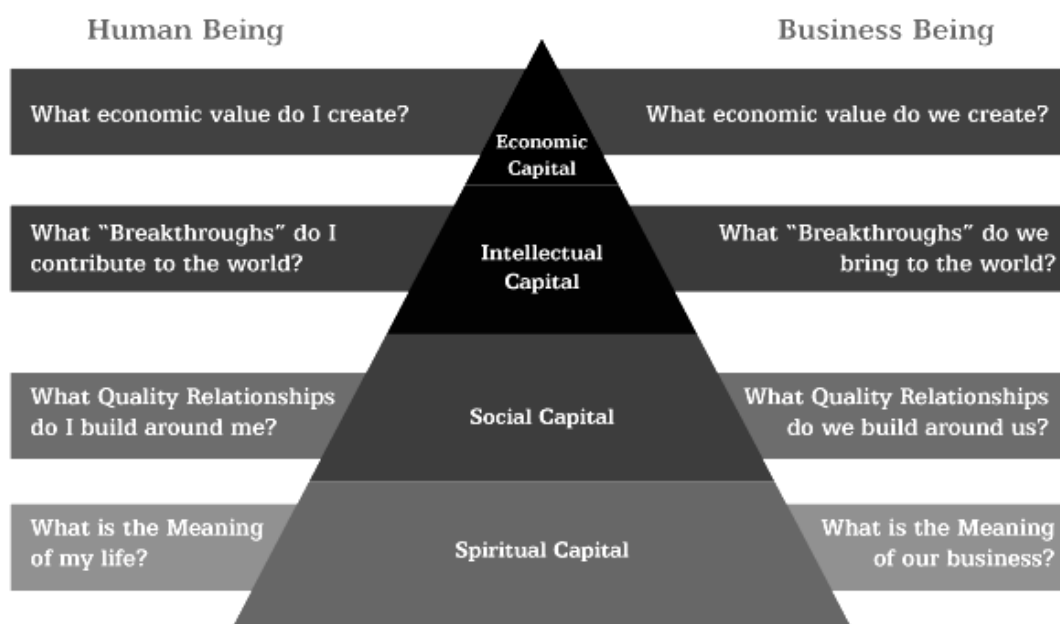


Creation of Human Capital Redefining the integration of total human capital in terms of the three intelligences, King proposed a hierarchy called economic, intellectual, social and spiritual agenda into one coherent vision. He observed the two aspects of the human being as the self human being and the business human being who commit transactions with others. He

Redefining Total Capital Creation

Total Capital Created

Integrating our Economic, Intellectual,
Social and Spiritual Agenda into One Vision



observed that although both the states are not completely independent of each other, those have some spheres of independent activity. Talking about the development of a human being as well as the community, he observed that in the first place, there is the growth of economic capital both at the level of the individual and the group. With an optimum growth at this level, the individual comes to foster the intellectual capital and contribute to the community by break through which further allows the rise of the intellectual capital of the community. The third in the hierarchy is the development of social capital that contributes to relation building for both the individual and group. Finally, the individual builds the spiritual capital providing for the meaning of life to him as well as to the community.

Competencies of Spiritual Intelligence	
Self Awareness	Universal Awareness
1. Awareness of own world view	6. Awareness of interconnectedness of life
2. Awareness of Life Purpose (Mission)	7. Awareness of world views of others
3. Awareness of Values Hierarchy	8. Breadth of Time perception
4. Complexity of inner thought	9. Awareness of limitations / power of human perception
5. Awareness of Ego Self	10. Awareness of Spiritual Laws
	11. Experience of transcendent oneness
Self-mastery	Social Mastery / Spiritual Presence
12. Commitment to spiritual growth	17. Wise and effective mentor
13. Keeping higher Self in charge	18. Wise and effective change agent
14. Living your purpose and values	19. Compassionate and wise decisions
15. Sustaining faith	20. A calming and healing presence
16. Seeking guidance from Spirit	21. Aligned with flow of life
Calm, Peaceful all the time	Compassionate and Wise Action

God-Centered and Man-Centered Spirituality

Recent literature in psychology observed two competing visions of spirituality designated as being either “God-centered” or “man-centered” spirituality. It illustrates contrasting views of man’s responses to God. In the new man-centered view of God, love is the first and foremost attribute of God. Its primary focus is “God isn’t mad at human beings. He loves them unconditionally, and He longs to help them to meet their needs”. On the other hand, God-centered view emphasizes God as being creator of all and our judge. He is sovereign and willing to help us as being holy. There is no such things as unconditional love, or God “longing to help” us. In contrast, the wrath of God was held forth as an inevitable reality. In obligation to the new man-centered view, most people are seen as lost being unable to find what they are looking for. The new emphasis is on the felt need of people such as loneliness, emptiness, alienation and so forth. Arising out of this emphasis, there are conflicting views of man and his dilemma. Man is indeed seen as lost, in the man-centered view, but lost in the sense of someone “seeking,” yet unable to find what he is looking for. The new believe

emphasizes on the “felt need” of people, whereas the old was on the need to face up to our sin and be forgiven.

“Felt needs” such as loneliness, emptiness, alienation, and so forth, is appealed to in the new gospel, but usually without any reference to the Law or Character of God. In a real way, the man-centered view of man puts us as earnestly seeking, but lost victims. The God-centered view has us as utter rebels, in denial of what God has shown us. There has even been a shift in philosophy of ministry to people from a so-called “courtroom style” which has us as guilty sinners standing before our Judge, condemned, to a “relational style” which sees us as needy victims, getting in touch with our “felt needs” which God longs to meet. This philosophical shift inevitably changes the way we view the existence of God.

For example, in the God-centered view, Lord Krishna has come to satisfy the Wrath of God, to save us from the consequences of our sins. He is our Prophet, Priest and King, emphasized over and over in the sermons of the book of Acts as the Lord. He is gathering unto Himself a kingdom, and one day, every knee will bow to Him, and all will confess Him as Lord.

In the man-centered view, He is standing outside, with hat in hand, hoping that you will one day “get around to inviting Him into your heart,” making Him a “part of your life.” In that view, He is “always there for you,” hoping you will let Him be your personal Savior. Even if you do allow Him to be your personal Savior, He really hopes you will one day “make Him your Lord.” This brings us to our response. What should we do? Even in the phrases, the conflict between the two views is evident. Does God command all men everywhere to repent? Or is He asking us to invite Him into our heart? Is it our decision? Or, does He choose us? Who responds to whose initiative? The answer to the current dilemma could be a high view of God, a balanced view of man, and consequently, a new appreciation for human existence.

Some descriptions of being God-Centered are (i) Confidence in God, (ii) Dependence in God, (iii) Focus on God, (iv) Humility before God, (v) Denying yourself, (vi) Seeking 1st the kingdom of God and His righteousness, (vii) Seeking god’s viewpoint in every situation. At the conclusion, at this modern age it is very difficult to follow God as your own partner or friend. But apart from all, it depends on each individual whether he or she wants to be led by god oriented person or not

Relationship between Spiritual Intelligence and Well Being

Well being refers to physical, mental and emotional health of an individual. It enables an individual to thrive and flourish. Gough and McGregor (2007) defines well being as something that people are notionally able to do and to be, and what they have actually been able to do and to be. It is more than the absence of illness or pathology. These aspects of well being are integral part of students and their learning processes (Wang, Haertel, & Walberg, 1997). Well being of student depends on growth and integration of five areas into balanced whole namely physical, mental, emotional, social and spiritual (Masters, 2004). It is important to enhance well being of young people as the students despite of low levels of

health and wellbeing have to overcome enormous obstacles to experience success from their education for which they have to feel well within (Marshall, 2004).

Spiritual intelligence is the way we assign meaning and feel connected to the power of larger than ourselves. Spiritual intelligence is one of the several types of intelligence that can be developed independently and contributes to psychological well being and overall healthy human development (Vaughan, 2003). Spiritual intelligence is a set of adaptive mental capacities based on non-material and transcendent aspects of reality (King & Teresa, 2009). The four components of spiritual intelligence are critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. Critical existential thinking is best described as the capacity an individual to critically contemplate meaning, purpose, and other existential/metaphysical issue; to come to original existential conclusions or philosophies; and to contemplate non-existential issues in relation to one's existence. An ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose is regarded as personal meaning production. Transcendental awareness is the capacity to identify transcendent dimensions/patterns of the self, of others, and of the physical world during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical world.

Conscious State Expansion is defined as an ability to enter and exit higher/spiritual states of consciousness at one's own discretion. Significant relationship between spiritual intelligence and mental health has been reported in previous studies (Emmons, 2000; Noble, 2000). Spiritual intelligence and its components can be used to enhance mental health (West, 2004). Personality is an important determinant factor for well being (Gilovich & Eibach, 2001). Review of literature reflects that numerous studies have been conducted showing an association between well being and the two personality traits namely extraversion and neuroticism (Diener, 2000; Diener & Lucas, 1999; Libran, 2006; Vitesera, 2001; Wismijer & van Assen, 2008). On the other hand, based on meta-analysis, opposite trend has been reported by DeNeve and Cooper (1998) suggesting that well being and these two traits are not strongly associated and rather traits such as agreeableness and conscientiousness are associated with well being. In terms of Big Five factors neuroticism and extraversion are found to be strong predictors of spiritual intelligence (Amrai, Farahani, Ebrahimi, & Bagherian, 2011; Hoossein, Ahmad, & Elham, 2012).

Spiritual, Moral and Existential Intelligence

Although Howard Gardener did not believe spiritual intelligence meet his criteria, he felt that an existential intelligence might be a possibility, and it has been referred to by him as a possible ninth intelligence (1999b). Existential intelligence is described as "capturing and pondering the fundamental questions of existence" (Gardener, 1999a). Those with existential intelligence, such as the Dalai Lama, could be labeled as wondering, cosmic and metaphysical smart. They ask questions such as who are we and what our purpose is. Existential intelligence meets all but one of Gardener's basic criteria: neurological evidence

of its existence. This desire to understand the basic questions of life has been an aspect of human nature throughout recorded history.

The social, emotional, spiritual and existential intelligences discussed above, are all distinct yet related to moral intelligence. Moral intelligence is also not one of Gardner's eight multiple intelligences, as he explains in a chapter entitled "Is there a moral intelligence?" (1999b). He did not seriously consider moral intelligence as a candidate when he developed his original list of intelligences. Gardener regarded his list as morally neutral and value free. Though he felt morality important, even more important than smartness, he did not feel it as a type of intelligence.

However, in his later works, he states that on some criteria the moral domain may qualify as a type of intelligence, but concludes it does not, partly because its essence as a type of intelligence has not been established. If there were a moral intelligence, he states that people with it might display the following strengths:

- Ready recognition of issues related to the sanctity of life in its diverse facets
- Facility in mastering traditional symbolic rendering and codification that deal with sacred issues
- Enduring commitment to reflecting on such issues
- Potential for going beyond the conventional approaches to create new forms of processes that regulate the sacrosanct facets of human interactions. (1999b)

Gardener (2007) argues that the concept of intelligence must be limited and should not include important areas such as "personality, motivation, will, attention, character, creativity and other valued human capacities. He feels stretching intelligence to include moral behaviors and attitudes create several problems, one being the cultural specificity, complexity and diversity of good and bad. Though the social, emotional, spiritual and moral domains can be measured with some degree of consistency on inventories and some genetic influence is evidenced as identical twins reared apart, share similar traits, yet according to the present evidence and criteria Gardener established for his intelligences, these candidates do not qualify as a separate intelligence.

Arising from the above discussions, views and models and despite the Gardner's arguments not favoring the existence of a spiritual intelligence, the fact remains that a meaningful construct of spiritual intelligence pervades in the theoretical as well as in the research literature. Such a construct is no doubt to be regulated by the factors of age and gender as it has been clearly related to the developmental processes of the human being. The nature and use of this type of intelligence among the adolescents is always a concern not only for the social scientists but also for the common man. Hence, the present research proposal seeks to examine the spiritual intelligence of college students with reference to their gender and age.

REVIEW OF LITERATURE

This chapter examines, discusses and explains the relevant research literature related to spiritual intelligence, developmental indicators of spiritual intelligence, gender variations and age related changes in the structure of spiritual intelligence. On the basis of findings from the related research literature, the rationale, objectives and hypotheses for the present study were developed.

Concept of Spiritual Intelligence

The idea of spirituality is increasing in prominence among recent publications in developmental, social and educational psychology and theory (Dent, Higgins, & Wharff, 2005; Edwards, 2003; Emmons, 1999, 2000a, 2000b; Fry, 2003; Fry & Cohen, 2009; Fry & Slocum, 2008; Gardner, 2000; Hyde, 2004; Mayer, 2000; Neiman, 2000; Rogers, 2003; Vaughan, 2002; Yang, 2006; Zohar, 2005). This reflects a shift toward the exploration of spiritual concerns, previously submerged by the advent of scientific positivisms, and the role of spirituality in social and educational developments (Bertrand, 2003; Sacks, 1999). This expository narrative addresses the integration of spirituality into transformational leadership theory and practice. As such, it lays the theoretical groundwork for further study.

Spiritual intelligence in this context does not refer to a specific religious orientation. It is an interconnected configuration of affective orientations intimately linked to create meaning through connecting ideas, events, and persons (Dent, Higgins, & Wharff, 2005; Fry, 2003). These connections result in personal, societal and organizational transformations. Spiritual intelligence is defined as the ability to construct meaning through intuitively seeing interconnectedness between life-world experience and the inner spheres of the individual psyche (Rogers, 2003; Yang, 2006). Tisdell (2003) contends that spiritual intelligence is an important part of the human experience, which is fundamental to understanding how individuals construct meaningful knowledge. Tisdell asserts that spirituality has a deep cultural dimension that informs intellectual development. The process of making meaning is manifested in and mediated by cultural context. Hence, for leaders to facilitate meaning making as a spiritual experience, they must make an empathetic linkage to community members' cultural grounding. In other words, the leader must be able to recognize as well as honor the cultural diversity of the society in order to create a societal culture of shared vision (Owens & Valesky, 2007).

Tisdell challenges us to construct a societal milieu that celebrates both the cultural differences and the commonalities of the human experience as a spiritual endeavor linked to the constructs of ethics and moral judgment. The challenge today is for all of us to recover its spiritual heritage (Parsons, Fenwick, Parson, English, & Wells, 2002). The driving hypothesis of spiritual intelligence is that it is not dependent upon an organized religious orientation, but rather on the values and ethics of individuals as they contribute to societal health and wellbeing.

Emmons (1999) asserts that persons who demonstrate a capacity for heightened consciousness of transcendence possess spiritual intelligence. Spiritual intelligence empowers

the individual to cope with and resolve life-world issues while demonstrating virtuous behavior such as humility, compassion, gratitude, and wisdom. Thus, he describes spiritual intelligence as a cognitive ability to envision unrealized possibilities and transcend ordinary consciousness through applying basic thought processes that have both temporal and existential meanings. Biases against scientific study of constructs such as spirituality may be attributed to lack of precise definitions or a primary focus on associations rather than a focus on underlying mechanisms.

The neuroscience perspective of Spiritual Intelligence

A neuroscience perspective provides the necessary framework to encourage rigorous studies of such theoretical constructs by examining the neuropathology of the brain (Cacioppo, Hawkley, Rickett, & Masi, 2005). Persinger (1996) and Ramachandran (1999) independently claim to have discovered the —God spot within the brain. The ‘God spot’ is an area in the brain that functions like a built-in spiritual center located within neural connections in the temporal lobes. Examinations of various brain scans, taken with positron emission topography, reveal that these neural areas light up whenever subjects are exposed to discussion of spiritual motifs. These scientists are very careful to point out that the —God spot does not prove the existence of a divine being. Nevertheless, their findings strongly suggest that the brain is wired for cognitive constructs that produce meaning-making reflection. This suggests that humans are naturally predisposed to think in spiritual terms.

Singer and Gray (1995) discovered neural processes in the brain devoted to making interconnections that unify rational, emotional, and spiritual experiences. Prior to Singer and Gray’s findings, the consensus in the scientific community was that the brain’s organization was capable of producing only two neural processes: (a) neurological processes serially connecting neural tracts, allowing the brain to think logically and rationally and (b) neurological processes where thousands of neurons are interconnected in a chaotic mode of massively organized bundles resulting in affective thoughts. Observation of unifying neural oscillations means that a third kind of thinking exists— unitized thinking. The brain unitizes neurological organizations resulting in cognitive processes that seek the answer to meaningful questions (Singer, 1999; Singer & Gray, 1995).

Deacon (1997) examined the evolution of symbolic imagination and its role in intellectual development. He proposed that the brain has the ability to construct symbolic imaginative processes resulting in deep reflective thinking about the meaning of life, experiences, and human existence. Zohar and Marshall (2001) defined spiritual intelligence as the intellectual ability to question why we are here and to be creative in our pursuit of answers. Thus, spiritual intelligence involves the cognitive processes resulting in both social modifications and consciousness transformations. Spiritual intelligence is rooted in the human need for understanding the world and our place in it. Wolman (2001) argued that —understanding the context and meaning of our actions frees us to make conscious choices rather than enslaving us to respond reflexively to life’s demands. Accordingly, developing spiritual intelligence empowers one to articulate ineffable moments that release the psyche’s intrinsic spiritual energy.

Research has proposed that spiritual beliefs, practices, and commitments seem to be linked with positive results like psychological and physical health/well-being; marital satisfaction and stability; positive interpersonal performance/functioning; and better/improved quality of life (Seybold & Hill, 2001). One of the factors that contribute to these positive results may be that possessing spiritual orientation about life protects human beings against non-desirable and non-adaptive behaviors like acting in destructive ways, socially or even personally (Emmons, 2000). Edwards (2003) has pointed to the differentiation between characterizing the use of spiritual intelligence or sources to resolve spiritual dilemma or troubles, and employing them in solving non-spiritual problems.

Of course, spiritual intelligence is not simply integrating one's intelligence with his/her spirituality. On the contrary, it represents a blend of the individual's personality characteristics, neurological processes, specialized cognitive capabilities, and spiritual qualities and interests. It can help us to outgrow our immediate ego selves and to reach those deeper layers of potentiality that lie hidden within us. It helps us to live life at a deeper level of meaning. And finally, we can use our spiritual intelligence to wrestle with problems of good and evil, problems of life and death, the deepest origins of human suffering, and often despair.

Too often, we try to rationalize such problems in a way, or else we become emotionally swamped or devastated by them (Zohar, 2000). In addition, it is worth mentioning that a number of the spiritual intelligence qualities and capabilities, like integrity, self-awareness, creative-reasoning, wisdom, and raising the question 'why' (Sisk & Torrance, 2001), can be claimed to suit a much wider range of issues and troubles apart from spiritual or being matters (Emmons, 2000). For instance, these may be applied to concept formulation and to solution of problems related to relationships. They may, in addition, be employed in the work context for the purposes of establishing institution policies, missions, statements, and for planning.

Adolescence and Spiritual Intelligence

Adolescence is the period in which the foundation for future education, major life roles, relationships, and working toward long-term productive goals are established. Similarly, adolescence is an important period for the development of preventive interventions which are designed to lead to the development of more serious psychopathology in adulthood. Adolescence as a formative stage plays a significant role in the study of developmental psychopathology because after this maturational interval, it is difficult to change some behavioral and emotional patterns. Due to the rationales which are not realized yet, seemingly, there is a consolidation of psychopathology in adolescence which is often carried over into adulthood.

As it is suggested by prospective longitudinal studies the majority of chronic and recurrent psychiatric problems faced by adults usually start by the end of adolescence period. In fact, the primary symptoms of affective disturbance, antisocial behavior, and substance abuse seem to be very much less frequent in adulthood rather than in the childhood periods and

usually appear before the problems in these or other aspects during adolescence. This applies both to problems with behavior, as in the disruptive behavior disorders, as well as to problems with emotion regulation, as in the mood and anxiety disorders (Moffitt & Caspi, 2001). Adolescence also plays a significant role for setting lifestyle milestones with various long-term implications for adult health.

In general, adolescence can be defined as a period of high risk. Anyway, some people are likely to be at greater risk than the others. Children who are believed to be at the greatest risk may include those children who start this difficult transition while they are already sensitive as well as the children who become sensitive during this challenging time (because of genetic tendencies and/or previous serious experiences), those children for whom the separation between developmental aspects are the most, those who face the most challenges during the transition, those who may have the least social support, and those children who suffer from bad combinations of low resources and very much genetic and/or developmentally gained sensitivity.

One of the greatest objectives of studies on psychopathology in adolescence is to gain a more thorough comprehension of the processes -and mechanisms-by which behavior, neurobiology, and context interact during this transition to cause sensitivity and risk that for some individuals can spiral into remarkable long-term impairments and psychopathology. For many years, the study of psychological malfunctioning and the study of adolescent development have been extremely integrated both empirically and conceptually. For a long time, many people including scientists, Philosophers, clinicians, and literally all observers of human behavior have noticed that adolescence is a period which is specially significant for the occurrence or intensification of different forms of behavioral and emotional disorders like many internalizing problems (depression, bipolar illness, eating disorders), externalizing problems (delinquency, violence), and addictive disorders (alcohol abuse and dependency, drug abuse and dependency).

Though there is disagreement among the scholars on the importance of adolescence in the study of clinical phenomena, there is little argument over its own importance. In fact, the list of clinical phenomena not being somehow basically associated with adolescence is possibly shorter than the list of clinical phenomena which are related to adolescence. Anyway, there is still argument with regard to the reality of these developmental tendencies. On the one hand, certain changes in the breakout of clinically meaningful behavioral and emotional problems which clearly happen during adolescence; On the other hand, most of adolescents pass through this developmental period with only slight or mild symptoms of impairment resulting from psychopathology.

Four observations surface repeatedly in discussions of the development of psychopathology in adolescence (Masten, 1988 or 1991). First, there is a notable increase in the prevalence of certain types of psychopathology during adolescence, including depression, social anxiety, eating disorders, psychosis, and substance abuse and dependence. Such data support the notion that early adolescence is a period of heightened vulnerability for affective and

behavioral disorder. In each case, these changes in prevalence appear relatively dramatic (Costello, et al., 2002).

Second, there are significant changes in the emergence of various forms of psychopathology during adolescence. For instance, the cognitive signs of depression, such as hopelessness, become more notable characteristics of emotional disturbance as people become more able of hypothetical and abstract thinking. Actually, it is believed that maturation in cognitive processes in early adolescence creates a new state of vulnerability in some people. The combination of adverse life experiences with this underlying cognitive diathesis that becomes manifest during adolescence is thought to account for adolescent increases in rates of MDD (Hankin & Abramson 2001). Similarly, the outward manifestations of conduct problems become more serious, as antisocial behavior becomes more connected with criminal activity. Notably, relatively few studies examine the way in which symptom profiles are transformed between childhood and adolescence, and between adolescence and adulthood (Avenevoli & Steinberg, 2001). And finally, some but not all forms of psychopathology in adolescence have indicated significant changes in breakout during historical time; in general, the breakout has increased for frequent generations.

Hence, while the process of movement from childhood to adulthood has possibly always been accompanied with dangers for human development, the present situations of adolescent development have increased the risk for special problems which may be observed in patterns of risk-taking behaviors, affective disturbance, eating disorders and substance abuse. Considerable complications are recognized to arise in the attempts to test changes in breakout of adolescent mental disorders during the time.

Certain reductions in stigma accompanied with mental sickness and progress in methods for measuring the amount of psychiatric disorders during time, the sensitivity for discovering disorders may change across continuous intervals of adolescence. Anyway, the statistics on completed suicide seem to be less sensitive to these effects than the figures on special situations, like main depressive disorder. Data documenting increases during adolescence in rates both of completed suicide and major depression during the last half of the 20th century suggest that rates of psychopathology among adolescents have genuinely increased (Costello, et al., 2002). These historical changes imply that, in spite of the vital significance of biological change as a defining feature of adolescence and a potential contributor to psychopathology, contextual factors are proved to be very important in the development of behavioral and emotional problems within this period.

In childhood we are taken care of by our parents, but in adolescence, we are required to develop our own mind and at times find this extremely hard with our education which is IQ biased. The major duty of the character is to keep us in the change from childhood to adolescence and future adulthood, and now it is much easier to realize why the characteristics stated prior to EQ developments are so necessary: ‘Being able to motivate ourselves and persist in the face of frustrations’; ‘Being able to control our impulses and delay gratification’; ‘Being able to regulate and monitor our moods and keep distress from

swamping our ability to think'; and 'Possessing the skill of empathy and ability to hope for better things'. All of these phases for forming values and all inform our deeper core and this will be journey of exploration and search. They provide us with the opportunity to successfully move from childhood to adulthood by discovering what we may become.

It goes without saying that this phase can be radical or even shocking changes in case we could pass it we would ask "why are we here? Who sent us here? What is right and what is wrong?" In adolescence period, we may be made to wonder "why" we should not explain away life but we have to reunite the domains of intelligence from which we have become separated. It is the novelty of the evolutionary process in which humans have to involve by their own choice and desire, when certainty is removed. Unluckily, modern education and the common IQ bias make us ignore the power of decision making and take a role or status in society before having discovered our great capabilities. A wrong certainty is given to us that if we pursue the system, all will go fine. As we know, the crises that so many people face in later life are the undoing of this assumed certainty (Bowell, 2005).

Then supplementary programs are needed to cover this weak point. Such programs include: Life skills training, emotional intelligence training, and spiritual intelligence training and so on. SQ allows the intrapersonal and the interpersonal emotions to fill the gap between self and the other. Goleman (1995) wrote about interpersonal, or within-the-self, emotions and interpersonal emotions- those we share with others or use to relate to others. However, EQ alone cannot help us bridge the gap. It needs SQ to have knowledge about what we are and what things mean to us, and how things give others and their meanings a place in our own world. SQ is applied to help us to reach more thoroughly towards the very developed people the potential of who we have to be. Each of us forms an identity through a combination of experience and vision, as well as the tension between what we really do and the larger better things which we may do.

On the level of pure ego, we are selfish, 'I' centered, materially ambitious, and so on. Yet, we surely have transpersonal visions of goodness, beauty, perfection, generosity, sacrifice and so on. SQ helps us develop our immediate ego selves and get beyond those deeper layers of capability which lie hidden within us. It provides us with the opportunity to live a life which has a deeper level of meaning. And eventually, we may apply our SQ to deal with problems of life and death, problems of good and evil as well as the prime roots of human suffering and at times despair. We usually attempt to rationalize such problems and run away from them; otherwise we will be emotionally conquered or despaired by them. To come in to full possession of our spiritual intelligence we have at some time to have seen the face of hell, to have known the possibility of despair, pain deep suffering and loss, and to have made our peace with these (Zohar, 2000). Obviously, spiritual intelligence has a significant influence on the quality of life and it goes without saying that adolescence is a sensitive period which requires specific training to make a brighter future and be exposed to the difficulties.

Theories of Spiritual Intelligence

Identity Crisis theory: Erikson (1902-1994) was oriented psychoanalytically whose assessment about adolescence has been rooted from his examination on adolescents who were disturbed emotionally during the course of treatment. Influential ideas of Erickson have explained a complete effect on adolescents mainly who were uncertain and anxious regarding themselves and their future as well. Erikson (1950, 1968 & 1969) observed that identity diffusion has been naturally encountered by adolescents comprising a resilient nature of ambiguity. There is an essentiality in attaining a true sense of identity that can be described as (i) a feeling of being at home in one's body, (ii) an impression of awareness in one's direction, and (iii) an inner certainty of predicted recognition from those who reckon (Erikson, 1950). Given that adolescents were able to endure speedy changes in biological as well as psychosocial aspects, which they realize to be complicated for them.

Moreover, adolescents are also obliged to formulate major decisions in entirely all aspects of life. It has been claimed by Erikson (1950) that conventional adolescents consider themselves in certain ways such as 'I am not what I ought to be' and were embracing identity crisis because they were unaware of life's direction. What has been involved in such crisis in identity was brought out in detail by Erikson as following (1969).

Adolescence is an ordinary predicament and not an agony which demonstrated a common stage embracing an intensified conflict. A source of neurosis is frequently an assertive crisis in adolescents which is substantiated to be self-liquidating. Therefore, it is essential for adolescents, as clearly claimed by Erikson, to undergo an identity crisis so as to identify certain resolution for such identity issues that lead to the stability of an adult identity development. Here comes the role of spiritual intelligence.

The model explains that spiritual intelligence involves an array of capabilities derived from spiritual resources in line with the advancement of an emotional intelligence construct. Constructs of spirituality and intelligence are merged by SI in shaping a new construct. Outrival and superior awareness of such a construct gives an implication that spirituality stands in the exploration of, and live through the holy elements. In forecasting performance, customary adjustment and generation of beneficial products or findings, spiritual intelligence brings out the power drawn on certain spiritual matters (Emmons, 1999).

Association Theory: Spirituality is regarded as a manner of intelligence based from Emmons (2000a, 2000b) depicted on Gardner's definition of intelligence. In other words, spirituality is based on abilities that produce valuable outcomes. In other words, spirituality is rooted on the power in bringing out indispensable outcomes. A research recommendation is regarding the association among spirituality, life's direction, contentment, health and relief (George, Larson, Koenig, & McCullough., 2000; Kass, Friedman, Leserman, Zuttermeister, & Benson., 1991; Veach & Chappel, 1992). It has been discovered that the influence of spirituality on health according to the research reviewed by Elmer, MacDonald, and Friedman (2003) plays a role in decreasing disease rate and longer life.

Those individuals who were spiritually oriented appear to exceedingly take actions about intervention, positively deal with trauma (Emmons, 2000), and have reduced rates on depression (MacDonald & Friedman, 2002). There is an indication from Trott's (1996) study of 184 workers in a Fortune company that spiritual wellbeing and overall self-worth have positive correlations. A structure in recognizing and managing proficiency and power essential for the customary use of spirituality bestowed the meaning of spiritual intelligence being marked by Emmons (1999) in understanding spirituality through intelligence mechanism.

There are five components for SI as suggested by Emmons (2000a) such as: (a) capacity in employing spiritual resources in resolving problems; (b) power to penetrate heightened states of awareness; (c) ability to devote daily undertakings and relationships with sacred implication; (d) competence for physical and material stand out; and (e) capability in becoming righteous. Nevertheless, Mayer (2000) claims that virtuous actions preferably belong to character and moral principles than intelligence. In response to such Mayer's criticisms, Emmons (2000b) let go of the fifth component from his modified meaning of SI and keeps hold the primary four components of his model in order to respond to the views of Mayer.

Level of Awareness Theory: Vaughan (2002) proposed a bit different structure who characterizes that SI is a power to a profound understanding of existing questions and perception about various awareness levels. Its implication stands for the awareness of individual relationship, to the earth and all life forms. For this reason, Vaughan's (2002) model is identified in the involvement of the 3 SI components: (a) power to form a meaning that is rooted on a profound knowledge of existential questions; (b) responsiveness in the utilization of multiple consciousness levels aimed to properly address the problems; (c) attentiveness regarding the interconnection of each individual as well as to the transcendent.

Coping Theory: Zohar and Marshall (2000) have defined the SI as intelligence in coping with, handling, and in answering problems of meaning and value. It has also been referred to as an intelligence in which people can survive and take actions in a broader, richer, meaningful context. In addition, SI is the intelligence in assessing a course of action or single life-pattern in a meaningful way. The definition of Zohar and Marshall gives emphasis and suggestion in relevance to SI as to its association to a greater extent. Levin (2000) claims that SI is clearly demonstrated when someone lives in a manner of integrating spirituality in his daily activities that extended beyond the views of prior authors. SI advancement requires the ability in utilizing the perceptual powers away from the five senses engaging one's perception together with the recognition of people's interconnection to all issues of life that is viewed as another consciousness and intelligence level far from the logical, linear and realistic thoughts.

The human power in soliciting vital questions regarding life's meaning and concurrently in contact with the perfect connection between people and the world they live entails the definition of spiritual intelligence by Wolman (2001). Psycho-Matrix Spirituality Inventory (PSI) of Wolman (2001) looks like more a scale of spiritual tendency rather than spiritual

intelligence even though his book is entitled as 'Thinking with your soul: Spiritual intelligence and why it matters'. The PSI has a stable 7-factor structure and has been distributed to more than 6,000 people and regarded as an 80-item self report on a 4-point Likert scale. However, various PSI items are deficient on face validity in relation to spiritual intelligence. Furthermore, it upholds factors in the assessment of childhood trauma (e.g., personal serious physical injury or loved one's serious illness), and childhood spirituality (e.g., praying habit during childhood). However, such factors do not appear to correspond into Wolman's views or other definitions of spiritual intelligence. Wolman (2001) does not impart any analytical or differentiated validity in carrying out PSI.

Gifts theory: Spiritual intelligence as defined by Nasel (2004) is the capacity in bringing out one's spiritual gifts and resources for further recognition, search for meaning, and the resolution to certain existential, spiritual and practical matters. These resources and potentialities, be it a prayer, intuition or transcendence, must be correlated in simplifying the abilities to seek for meaning of one's existence, facilitation of solving issues, and the improving in one's power for adaptive decision making. Spiritual Intelligence Scale (SIS) is defined by Nasel (2004) as an integral part of a doctoral dissertation. The questionnaire contains items that are all positively worded and intended to behavioral evaluation (e.g., even during desperate situation, one can search for deeper meaning in it or has able to direct ideas obtained from self realization to challenging life's circumstances) and attitudes (e.g., one has positioned his daily undertakings within a broader meaning) rather than plain convictions. The SIS has been improved in the measurement of spiritual intelligence arising from exclusive set of two attitudes which are individualistic, spirituality and the traditional Christianity, regardless of the overall satisfactory dependability, construct validity, and several restricted analytical validity. Furthermore, having only 17 items, various SI elements that are significant were been excluded from the model of spiritual intelligence applied by SIS. The SIS rules out some items in the evaluation of potentiality pertaining to certain consciousness conditions such as meditation, prayer or sense of solving problems. It does not include factors that correspond to the power of observing the world and completely resolving the crisis.

Walsh (1999) recognizes and talks about the general practices that are universal across such spiritual practices in reference to his study of world's major spiritual traditions (Buddhism, Christianity, Confucianism, Islam, Judaism, Shamanism, and Taoism). Amran was the first author in developing the ecumenical grounded SI theory originated from the interviews conducted among 71 people of different traditions regarded as spiritually intelligent by their associates. About four interviews were conducted within the individual following spiritual traditions such as Buddhism, Christianity, Earth-Based (Shamanic & Pagan), Hindu, Islam/Sufism, Jewish, Non- Dual, Taoism, and Yoga. To add up the well defined traditions, the largest single group of subjects (20) is regarded as eclectic in their spiritual orientation that is consistent with their own distinct personal pattern of several traditions.

Thirteen initial themes were acknowledged according to the 45 primary interviews with the subjects. The writers of this study have employed such primary themes in generating various items advanced in this research. Amran has improved and expanded the themes into 7 major

themes as the interviews continued appearing as somewhat universal in the pursuit of spiritual traditions and participants.

1. Consciousness: Growth of advanced awareness and self-knowledge that brings out innate trans- logical knowing, attentiveness and spiritual practices.
2. Grace: To live in accordance with the sacred with the manifestation of trust and love about life that is rooted from happiness, beauty and gratefulness.
3. Meaning: Encountering the importance of everyday endeavor through a sense of purpose and a need for service embracing the presence of pain and suffering.
4. Transcendence: Running away from self-worth into interrelated wholeness covering a holistic system's standpoint and fostering the human relationships by understanding, sympathy and I-You orientation.
5. Truth: To live in open acceptance, forgiveness, interest and love for the creation in reverence of the wisdom of various spiritual practices.
6. Peaceful Surrender: Peacefully submitting to higher-self (God, Truth, Absolute, or true nature) that includes self-completeness, self-acceptance, calmness, humbleness and egolessness.
7. Inner-Directedness: An innate free will in line with accountable and sensible actions involving judgment, truthfulness and freedom from attachments, conditioning and anxiousness. Various themes generated from qualitative interviews by Amram were enhanced, validated and further obtained additional confirmation within the Integrated Spiritual Intelligence Scale.

A new dimension of human intelligence has been presented by Zohar and Marshall and linked the term "SQ" that stands for Spiritual Intelligence. SQ becomes the fundamental basis of effective usage of EQ and IQ as being argued by people. It is also been denoted by people as the intelligence of the soul. One's IQ comes from the reasonable and logical thinking while EQ derives from the associated habit-bound and pattern awareness emotional thinking. A person's creativeness, understanding, rule-formulating skill and rule breaking thinking reframe and alter our previous thinking that further provides a person the SQ. SQ permits an individual to include a greater, profound and more affluent context to the present just like the whole can be greater than the sum of its parts.

There is no such essential connection with organized religion as to the term 'spiritual' relative to intelligence. A person may not have religious faith or belief of any kind even he has a high sense of SQ. In the same way, person with low in SQ could be very religious. A Latin word spirit denotes 'that which gives life or vitality to a system' where the word spiritual from Zohar and Marshals' concept originated. According to Zohar, Spiritual Intelligence means as:

1. Self-Awareness- Knowing oneself and one's connection with the entire universe.
2. Vision & Values Led – or Idealism. Children logically desire to serve as well as the adults. Humanity is defined by one's vision and values.
3. The Capacity to Face and use Adversity- Mistakes and adversity are to be admitted. Learning is gained through pains and misfortune.

4. To be Holistic- Perceiving the relevance of things. It upholds awareness and openness in everything.
5. Diversity- To succeed in embracing hardships and the ability in seeing and appreciating gifts of oneself from others.
6. Field Independence (Courage) – A psychology term that signifies bravery to adjust and to be self-reliant.
7. The Tendency to Ask why? – Questions are boundless. In Quantum Physics, questions generate reality.
8. The Ability to Re-Frame- Setting things in a considerable sense of perspective.
9. Spontaneity- It is rooted from a Latin terminology as response and reliability. It is suitably “sympathetic” to the environment and unaccustomed by fear.

Factors Contributing to Spiritual Intelligence and Individual Differences

Much like any other area of human knowledge, the degrees of development and complexity of abilities and spiritual cognition, awareness and intuition differ remarkably amongst people. Spiritual intelligence is demonstrated in a variety of ways and to varying degrees all through humanity (Noble, 2000). It is reasonable that individuals will differ on the basis of their potentials and tendencies; in how much efficient they are in manipulating, processing, using, conveying and communicating spirituality-related information. Some people are, from the spiritual development point of view, regarded as highly developed, like Mahatma Gandhi, Mother Teresa, and Nelson Mandela, whereas many others demonstrate no spiritual interests. Additionally, a relationship between personality processes and intelligence seems to exist (Emmons, 2000).

There also appears to be a relationship between intelligence and personality processes (Emmons, 2000). It is hence possible that characteristics of the personality are associated with personal differences in organizing and expressing spiritual intelligence (Emmons, 2000; Wolman, 2001). In line with this, MacHovec (2002) has proposed that some definite personality attributes are more coherent or harmonious with the spiritual intelligence characteristics than others. In an effort to examine various personality theories, encircling the McCrae and Costa's (1990) Big five personality theory, the characteristics of emotional stability, agreeableness, and openness seem to be those characteristics most commonly used for expressing the spiritual intelligence. These attributes are compatible with the stable, kind, responsible, open-minded, and creative natures correlated with a high level of spiritual intelligence development.

From a different point of view, Piedmont (1999) has proposed that spirituality may exemplify a separate attribute of personality. MacHovec (2002) has likewise claimed that spiritual intelligence may be regarded as a personality attribute that differs in strength and the nature of expressing much like any other personality characteristic. Its uniqueness or peculiarity is stated to be characterized by its distinct subjective experience, and a vast transcendental quality that is revealed in a cognitive and effective manner which is contributory to creation and self-expansion (MacHovec, 2002). This kind of subjective experience, linked with

spiritual intelligence, may be felt as feeling of enlightenment, wonder, inspiration, or boosted awareness (MacHovec, 2002).

This perspective may be viewed as an expansion of James' (1902, 1961), and later, of Allport's (1950) postulates that religiousness ought to be thought of as a face of the structure of the individual's personality, because it shows a selected, combined regime for leading the life of the individual and placing it in context. Yet, the concept of spiritual intelligence as a definite personality structure has not been properly improved yet. Flowing in line with Piedmont's (1999) thought, the spiritual intelligence may present a combination of personality factors, e.g., interest in, expression of, and access to spiritual information and intelligence-related information processing. The very concept can be expanded to additional, not any less solid individual strengths and capabilities too, like the natural capability for parenting, treating, or expressing artistically. It may be claimed that such intrinsic tendencies, once present, furnish special paths for expressing spiritual intelligence and that developing spiritual intelligence may foster these competencies and strengths (Sinetar, 2000).

In addition, spiritual intelligence also functions in combining itself both with the EQ and the IQ, and on that it possesses a capability of changing their interaction results, therefore making possible the personal development and change. It additionally allocates the employment of other intelligence aspects in a context that is deeper and wider (Deslauriers, 2000). If the spiritual intelligence is interrelated with other forms of intelligence in this way, then differences between individuals in the EQ and IQ levels affect enacting and utilizing the spiritual intelligence (Zohar & Marshall, 2000). As an illustration, intelligence facets expressed by measurements of the IQ are necessary to comprehend events in the individual's environment, and to identify dilemma (Sternberg, 1997) on which spiritual resources and capacities may be practiced. In the sense of EQ, the level of emotional competence and control of an individual in assessing emotion of others potentially influence his or her revealing of feelings of association with others, self-awareness, and the capability to show righteous behaviors like compassion, humility, forgiveness, and gratitude (Emmons, 2000; Sinetar, 2000).

Spiritual intelligence has been perceived in many studies as mainly a positive component. There are advantages for being spiritually intelligent, just as there are merits for any other form of intelligence. However, can one have too much of a good thing? Is there a down side to being spiritually intelligent? Is there an optimal amount of spiritual intelligence? Or to cite the same question in different words, does it make sense to name someone as 'spiritually unintelligent?'. These are major and significant questions to consider.

There is a dark side to the religious life which is beyond the question. The construct of spiritual intelligence might be able to shed light on the possible harmfulness of religious beliefs or spiritually oriented lifestyles. Just like many other skills, spiritual intelligence may be put to cruel as well as to noble goals. It is not inevitably a positive feature. It is clear that a person could overestimate his or her spiritual intellect while neglecting other aspects of functioning. Becoming spiritual might be dangerous to the extent that the person will be

unable to act properly in the world, for example, being so 'otherworldly focused' that the individual is not able to operate perfectly with the concrete requests of routine life. A spiritually intelligent person is able to match earthly and heavenly spirituality. Problems in psychological or interpersonal functioning may derive from an inequality in the formation of the special constructs, or with an exclusive concern with some constructs to the overlook of others.

For instance, there may be some individuals who have highly developed capabilities for transcendence or mystical experiences; however, they have lived a passive life in which they have been detached from this world. In contrast, there are some disadvantages for being too easily forgiving, too grateful, too humble, or too self-controlled. Extremes in each of the components is likely to become maladaptive, specifically when integrated with emotional instability, basic character mistakes, or an inability to lead one's spiritual intelligence in a noble direction. Briefly, it can be said the spiritual intelligence concept and its integration with the present conception of individual represent a novel psychologic personality and intelligence model (Davidson, 2002).

In specific, spiritual intelligence seems not to entirely include reasoning or cognition of the abstract type. The huge, in-cognitive construct of the spiritual intelligence contains capabilities for awareness to instinctive messages and to the interior voice of the individual, for instilling the activities and relationships of the individual with sanctity sense, and for reaching consciousness superior or spiritual statuses. Furthermore, a number of inter, as well as, intrapersonal skills ideally linked with emotional intelligence are appropriate for employment by the spiritual one as well. These skills, however, are reflexed by Carl Rogers' therapeutic idea of unconditioned positive consideration of the others (MacHovec, 2002). Yet, these spirituality experiential scales ought not to incapacitate the spiritual intelligence as legitimate one; rather, they should extend our comprehension about intelligence.

Spiritual intelligence provides general basis for individuals to be able to consider their quest for goals and meaning in their lives, and to move toward the goals which are personally meaningful. It aids individuals to direct their attentions to the 'bigger picture' and to focus their activities consciously to a broader context. Although spiritual intelligence does not necessarily have to include belief of the individual in a higher power, it surely directs people to the superior scope of the experience they develop and to the spiritual dimension of each one's self. Spiritual intelligence is often argued to be particularly helpful in considering and solving the issues which are associated with the value and meaning, and applied for debating over experiential obsessions.

Another feature of spiritual intelligence is development of self-knowledge and personal awareness. Similarly, an individual may take spiritual intelligence to produce extra depth and passion in the daily actions. This, however, may be achieved through employing spiritual intelligence in directing and controlling the individual's own behavior and interplay in order for the subjective conception of incidents and experiences to be reinterpreted and for personal, meaningful targets to be reconsidered. Similar potentialities and capabilities

forming the spiritual intelligence of the individual may additionally be used for practical solving of barriers and/or problems with which a person is faced in daily life. Hence, it can be concluded that spiritual intelligence is quite of use past definite existential or even spiritual settings.

Anyway, care ought to be practiced to make sure that the spiritual skills or resources will not be replaced or misapplied for extra context-specific intelligence or for problem-oriented strategic plans once they are required. A dynamic infrastructure for spiritual intelligence has been suggested, for it is believed that spiritual intelligence is an innate potentiality which is related to the global experience of spirituality. Anyway, findings of the research available which focus on the latent spiritual intelligence physiologic mechanisms are not certain, and hence should be translated with prudence. There are some controversial or over simplified definitions provided by many findings for the physiological processes which are claimed to be engaged in the spiritual intelligence functioning. Irrespective if specific physiologic structures are, or are not, proved to be playing a role in the spiritual intelligence, it may be cultivated and modified throughout the scope of life. Numerous suggestions have been set forth for development of the spiritual intelligence of the individual. These include such recommendations as deepening the level of self-awareness; controlling a speculative mentality; learning from occult experiences; recognizing individual's intuition; raising the 'why' questions; and widening views and staying extroverted to experience. There are several general characteristics to recognize a highly cultivated spiritual intelligence. They include capability to inspire others, deep self awareness, flexibility, compassion, and openness.

As mentioned earlier, capacities and skills which are linked with spiritual intelligence may vary from individual to individual in light of variations in personality features, spiritual tendencies, religious backgrounds, and the religious practices and activities they follow. Since wisdom is regarded as one facet of spiritual intelligence, then the scope of clear intelligence and the pragmatic knowledge of a person could additionally affect his/her application of spiritual intelligence, especially when taking decisions and resolving problems. Therefore, spiritual intelligence can, in part, indicate combination of intelligence-associated processing and personality parameters. Also, there may be differences among special groups. Additionally, differences may exist among special groups.

With regard to the traditional Christianity varying orientations, and the New Age, or individualistic (personalistic) spirituality, which the scientific literature explains, variations might be observed in the kinds of spiritual capabilities, resources, and activities. And members belonging to such groups tend to pull in. When spirituality is considered as facet of intelligence, it widens conception of spirituality of psychologists, and associates spirituality with logical cognitive processes like resolving problems and achieving goals. The spiritual intelligence build up, in addition, attracts attention to the adaptive, functional, and positive spirituality characteristics. Besides, it challenges the spirituality notions which describing it as non-rational, over-emotional, over credulously based, and of low actual value (Emmons, 2000). Anyway, conflicts have been raised on tentative hazards associated with the abuse and improper application of, and over-dependence on experience of spiritual scope.

There are also some questions raised when reflecting on the foundation of spiritual intelligence and these whether or not aid can be encountered in the spiritual intelligence universality, and whether or not there exists continuity, from low to high, in spiritual intelligence, as it exists for other forms of intelligence (Noble, 2000). Reviewing the literature showed that, spiritual intelligence can improve with training. Adolescence is an important period for spiritual intelligence training. Gratitude as a subscale in SQ can increase by training and fortunately, many individuals have described specific exercises to promote gratitude. As a sort of intelligence, spirituality extends the psychologist's conception of spirituality and allows its association with rational cognitive processes like goal achievement and problem resolution. The spiritual intelligence provides a general basis for the individual to be able to consider his seeking for goals and meaning in life, and to move in the direction of the aims which are personally meaningful. It aids the individual in directing his/her concerns to the wider image and in focusing, consciously, his/her activities in a context that is wider.

Gender Difference in Spiritual Intelligence

Spiritual intelligence has been defined in research literature as the process of seeking personal authenticity, genuineness, and wholeness; transcending one's current locus of centrality (i.e., recognizing concerns beyond oneself); developing a greater connectedness to self and others through relationships and community; deriving meaning, purpose, and direction in life; and openness to exploring a relationship with a higher power or powers that transcend human existence and human knowing (Love and Talbot, 1999; see also Hill et al. 2000; Love, 2001, Parks, 2000). Ozorak (2003) contended that women and men embrace different relational schemas or formulations, role-bound ways of interacting in a particular relationship, in describing their relationships with God and experiences within their religious communities. Whereas women focus more on the personal connections forged with a loving God (man-centeredness) and with members of their religious communities, men are more attuned to God's power and judgment (God-centeredness) and on practicing spiritual discipline (Ozorak 1996). Arising from this gender variation, nature of spiritual intelligence varies among men and women.

Forgiveness is a suite of prosocial motivational changes and a function of spiritual intelligence that occurs after a person has incurred a transgression. People who are inclined to forgive their transgressors tends to be more agreeable, more emotionally stable and some research suggests, more spiritually intelligent or religiously inclined than people who do not forgive their transgressors. Forgiving involves (a) reduction of negative experiences or reconciliation (e.g., emotions, motivations, behavior, and cognition) or (b) both a reduction of negative experience and a resulting positive experience (accommodation) toward the offender (Fincham, Beach, & Davila, 2004).

Worthington (2005) observed that when strangers or people in poor or non-valued relationships offend, the focus is on reducing the negative. In valued, continuing relationships, the focus is on both reducing the negative and then (if possible) increasing the positive. He reported that gender also influences forgiveness behavior in each of the different

models of forgiveness. For example, reconciliation-based forgiveness models may be affected by gender differences in the way males and females approach, engage, and respond to reconciliation. In accommodation-based models, gender differences could influence willingness to forgive. For example, Taylor (2000) identified fighting and flight as traditionally recognized ways of coping, which are often preferred by men. However, most animals are social, and when threat arises, they may also tend-and-befriend (Taylor et al., 2000), which is often preferred by women.

Attributional-focused forgiveness models may be affected by gender differences that have been found in responsibility attributions (Elkins, Phillips, & Konopaske, 2002). Furthermore, different attributional patterns have been found in husbands and wives, suggesting that social roles are linked to the way people attribute cause after transgressions (Kachadourian et al., 2005). As a final example, gender differences in spiritual intelligence can affect forgiveness. For instance, gender differences have been found in the ways people experience stressors, appraise stressors as threatening or challenging, react to appraisals, and cope (Lazarus, 1999). To the extent that transgressions are interpersonal stressors, gender differences are hypothesized along the lines studied in the stress-and-coping literature.

Gupta (2012) from her studies on 40 boys and 40 girls observed that significant differences exist among male and female students in terms of certain dimensions of spiritual intelligence such as self-efficacy, spiritual emotionality, self regulation and in terms of total spiritual intelligence. While girls are better in self efficacy and self regulation, boys are better in spiritual emotionality and total emotional intelligence. Results found in case of male students and female students underline the importance of training in spiritual intelligence as well as in spiritual emotionality. Azizi (2013) reported from a study of college students that with respect to a total of spiritual intelligence, boys are ahead of girls in an Indian urban cultural setting but with respect to specific aspects of spiritual intelligence, the findings related to gender are bidirectional. While boys are better in universal awareness, girls are better in understanding self or in self awareness. While boys are better in self mastery, girls are better in social and spiritual mastery.

Age and Spiritual Intelligence

Wink and Dillon (2009) conducted a study on subject groups belonging to early (30s) and older (late 60s/mid-70s) adulthood. They were used to study the development of their spiritual intelligence across the adult life course in a sample of men and women belonging to a younger (born 1928/29) and an older (born 1920/21) age cohort. All participants, irrespective of gender and cohort, increased significantly in spiritual intelligence between late middle (mid-50s/early 60s) and older adulthood. Members of the younger cohort increased in spiritual intelligence throughout the adult life cycle. In the second half of adulthood, women increased more rapidly in spiritual intelligence than men. Spiritual involvement in older age was predicted by religious involvement and personality characteristics in early adulthood and subsequent experiences of negative life events.

Soleiman (2012) conducted a study to analyze the spiritual intelligence level of teachers employed in government secondary schools in Malaysia, based on selected demographic variables. The sample of the study comprised 203 teachers. The findings of the study showed that there was a significant difference between teachers' gender and their spiritual intelligence, but differences were also evident between teachers' age groups and their spiritual intelligence. Furthermore, a significant relationship was noted between teachers' spiritual intelligence and the six strategies of classroom discipline, including discussion, recognition, involvement, hinting, punishment, and aggression

Although it is largely an exploratory research to study the development of spiritual intelligence and spiritual sensitivity among the students of two leading semi-urban colleges of Odisha, arising from the discussions in the introduction and review of literature, the following objectives and hypotheses for the study may be outlined.

Objectives

1. To measure the attributes of spiritual intelligence and spiritual sensitivity among the college students and thereby to find out the nature of development of those skills among them. Further also the aim of the study is to find out the extent that the adolescent population of colleges in Odisha conforms to the norms about different attributes of spiritual intelligence and sensitivity.
2. To show the developmental trend of the attributes across the 5 years of college life and thereby to determine whether college environment is congenial or detrimental to the development of spiritual intelligence among students.
3. To find out whether there is over all gender difference in spiritual intelligence and spiritual sensitivity among the adolescent population and also whether there is gender difference in specific attributes spiritual intelligence and sensitivity.
4. To find out whether adolescence is a critical period for the development of spiritual intelligence as has been suggested in the literature.

Hypotheses

1. College students in general will show low in the four attributes of spiritual intelligence but they will show adequate spiritual sensitivity in the four attributes compared to the norms provided in the literature.
2. There will be systematic growth in the development of both spiritual intelligence and sensitivity across the 5 age groups for both boys and girls.
3. Girls will show better skills in attributes of both spiritual intelligence and spiritual sensitivity as has been observed in several prior studies.

METHOD OF STUDY

In this section, descriptions are made about the settings from which the subjects were chosen, nature of the sample, and their characteristics, the kinds of the tests and instruments used in the study and finally the procedure of data collection.

Setting

The locale of the present study is Pran Nath Autonomous College, Khordha and Banki Autonomous College, Banki. Both the institutions are premier degree colleges of Odisha where Bachelor Degree courses with honors teaching facilities in many subjects and Post Graduate degree courses in some subjects are offered. There are more than 3000 students in each of these two colleges reading in Arts, Science, and Commerce streams including students reading in the +2 courses. Both these colleges have completed 50 years of their establishment during recent years. There are nearly 150 teaching staff, 100 administrative and menial staff working in each of the two colleges. The curricular and co-curricular performances of students in the two colleges are appreciably high. In general, both these colleges have very good institutional and organizational culture and reputation. Besides providing an academic environment, the colleges also provide for all-round development of the students through NCC, NSS, Red Cross and other social activities. The colleges also promote the students' physical and mental developments through athletic activities, Yoga programs, and participation competitive activities etc.

Sample

The sample for the study consisted of 200 boys and girls from five different age groups as they were selected from each of the five classes of +2 1st year to +3 3rd year. The sample consisted of equal number of boys and girls from each class and hence, there were 20 subjects in each cell of the 5 (Class: +2 1st yr., +2 2nd Yr., +3 1st Yr., +3 2nd Yr. & +3 3rd Yr.) X 2 (Gender: boys & Girls) factorial design. The subjects were selected from among the age group of 15 to 15.2 yrs., 16 to 16.2 Yrs., 17 to 17.2 years, 18 to 18.2 yrs. and 19 to 19.2 Years by the procedure of random sampling through lottery. All the subjects were provided with warm up classes before undertaking the tests.

Sample Design

Subjects	+2 1 st Yr. 15 to 15.2 Yrs.	+2 2 nd Yr. 16 to 16.2 yrs	+3 1 st Yr. 17 to 17.2 Yrs	+3 2 nd Yr. 18 to 18.2 Yrs	+3 3 rd Yr. 19 to 19.2 Yrs.
Boys	20	20	20	20	20
Girls	20	20	20	20	20
Total Subjects					200

Instruments

Two tests were used to measure the spiritual intelligence and spiritual sensitivity of 200 adolescent boys and girls belonging to the two semi-urban autonomous colleges of Odisha. The tests are named as Spiritual Intelligence Self Inventory-24 (SISRI-24) by D. B. King (2008) and Spiritual Sensitivity Scale by J.D. Mayer (2010). The SISRI consists of 24 items

to measure 4 factors of spiritual intelligence namely Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE). Response to each item was obtained on a 5 point scale (0, 1, 2, 3, and 4) resulting in a maximum score of 96 and 28, 20, 28, 20 respectively on the four factors. For each item, '0' referred to 'not at all true about me', '1' referred to 'not very true of me', '2' referred to 'somewhat true of me', '3' referred to 'very true of me' and '4' referred to 'completely true of me', excepting item no.6 for which the scoring is exactly the reverse. Items are specifically identified for each of the four factors. The referred psychometric properties of the inventory are Cronbach's Alpha = .95, Average Inter-Item Correlation = .36, Split-Half Reliability = .94, Multivariate Skewness = -.14, and Multivariate Kurtosis = .01. The Eigen values of F1, F2, F3, and F4 are respectively 14.37, 3.01, 2.05, and 1.60 on Principal Components Analysis with Varimax Rotation. For the purpose of easy and communicable administration, the transcribed version (Mishra, 2012) of test items in Odia language was also used along with English version when required.

The Spiritual Sensitivity Test consisted of 20 items relating to four areas of spiritual sensitivity namely Awareness Sensing, Mystery Sensing, Value Sensing, and Community Sensing. The items were also to be responded to in the five point scale (1 to 5) resulting in a maximum score of 100 and 25 for each area of sensitivity. However, the defining criteria of the scale points are same as the SISRI-24 i.e., '1' as 'not at all true of me' and '5' as 'completely true of me'. The reliabilities of the test ranged from .55 to .76 in the preadolescent, from .40 to .68 in the adolescent sample, and in the adult sample from .58 to .73. The transcribed Odia version of the test (Mishra, 2012) was also used whenever needed to facilitate communicability with the subjects.

Procedure

The two hundred subjects were randomly selected from the two colleges by using lottery. First of all the, the subjects in the desired age groups were identified from their admission roll and each subject was assigned a code number relating to his /her age group and gender. Then from each subgroup, 20 subjects were selected by lottery of the assigned numbers. In warm up sessions, the subjects were explained about the purpose of the testing and about the nature of the two inventories to be administered on them. The investigator requested them to cooperate and participate in the study. All the students were very willing to take the assignments. The investigators then told them that she has two questionnaires consisting of statements relating to different issues of life which they are respond by giving their choice on a 5-point scale. The investigators helped the subjects to understand about the subject matter of the statements. If they had any doubt regarding any question or statement, the investigators clarified their doubts from the Odia version of the inventories. All the subjects were very co-operative and enthusiastic about the study.

RESULTS AND DISCUSSION

In the study, spiritual intelligence and the Spiritual Sensitivity of 200 college students including 100 girls and 100 boys from five different age groups were measured. The Spiritual Intelligence was measured by using the 'Spiritual Intelligence Self Inventory -24 (King, 2008). The inventory measured four basic attributes spiritual intelligence namely Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE). The means and standard deviations for each attribute with respect to each subject-group under study are reported in Table 1. The means and standard deviations for their total spiritual intelligence are also reported in the same Table. The data are variously presented in graphs to examine gender difference in the development of spirituality among adolescents. Further, students' 't' test is computed to provide the statistical estimates about the differences in spiritual intelligence among boys and girls. Analysis of Variance in a 2 X 5 factorial design is also computed to find out the effects of gender, age, and their interaction on the development of spiritual intelligence. The 't' values are reported in Table 2 and the summary of the ANOVA is reported in Table 3.

Examining Spiritual Intelligence

1. Critical Existential Thinking (CET): The four attributes of spiritual intelligence measured in the present study are Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE). The critical existential thinking refers to the capacity to contemplate the nature of existence, reality, the universe, space, time, and other existential / metaphysical issues and also the capacity to contemplate non-existential issues in relation to one's existential perspective. With respect to CET, as observed in the Table 1, both boys and girls have very low scores even the highest being less than 50% of the maximum score (13.23 out of 28). The lowest score is less than 25% of the maximum score (6.73 out of 28). Does this represent a poor development of spiritual intelligence among the subject groups studied in the present research? The answer may be 'No' because available literature suggests that average critical existential thinking of adolescents when measured in a standard scale is around 35 % of skill development which largely goes up to 70% in a selected adult population who are sensitive to critical thinking.

Hence, the subject groups under study demonstrate adequate critical existential thinking. It is further observed in the Table 1 that across all the 5 age groups, girls are consistently better than the boys in the skill of critical existential thinking. While for the 15-year age group, the mean is 6.73 for boys, it is 7.38 for girls, it is 6.84 and 7.24 for 16 years group, 8.11 and 8.45 for 17 years group, 8.93 and 10.11 for 18 year group and 11.45 and 13.23 for 19 year group respectively for boys and girls. The data clearly indicate for a gender difference in critical existential thinking in favor of adolescent girls. To demonstrate further clarity about this difference, the means are graphically plotted in Figure 1. It is observed in the figure that during the initial years i.e., 15, 16, and 17, not so much of differences are there among boys and girls while during the later years (18 and 19), the differences are increased in favor of girls. Such results indicate that girls grow up quickly than boys in critical thinking during later adolescent years. In respect of 't' test reported in Table 2, it is observed that significant difference ($p < .05$) in critical thinking between boys and girls is observed only

after 19 years of age and before that, the differences were not statistically significant. Hence, it may be concluded that there is gender difference in critical existential thinking in favor of girls which is more pronounced during the late adolescence.

The 't' values with respect to the gender difference in each of the age group as reported in Table 2 are also plotted in Figure 6 to demonstrate the nature of difference across the age groups. With respect to the CET, it is observed that the difference which is little higher in 15 years bridges up during 16 and 17 years and then widens after that. It may be explained that adolescent years being the critical period for the development of this skill, there has been fluctuation which comes to settle down in the later adolescence. Further, the results of ANOVA in Table 3 point to the fact that there is significant gender difference ($p < .05$) in the critical existential thinking of adolescents. It also points to the fact that age of adolescents from 15 through 19 years have significantly influenced ($p < .01$) the development critical existential thinking. Significant interaction effects ($p < .01$) may also lead to the interpretation that age and gender interact to generate combined positive influence on the development of this critical skill. It may be summarized that critical existential thinking as one of the founding skill of spiritual intelligence develops during adolescence and later adolescence and is strongly influenced by the factors of age, gender and their interaction.

2. Personal Meaning Production (PMP): PMP is another important attribute of spiritual intelligence. It refers to the ability to derive meaning and purpose from all physical and mental experiences, including the capacity to create and master a purpose of life. It is observed in Table 1 that for all the groups of boys and girls, the skill range is about 30 to 60 % of the maximum scores ($^{5.63}_{/20}$ to $^{11.32}_{/20} \times 100$). This range of the skill among the adolescents in the present study is quite good with respect to the standards (35%) provided in the literature for this age group (King et. al., 2009). Further, it is observed that girls are better than boys across all the five age groups in the skill of personal meaning production. The data is presented in Figure 2 to provide a better clarity about the development of personal meaning production and gender difference. As observed in the figure, boys and girls are closer in personal meaning production during 15 years of age which gradually widens across 16 and 17 years and then the gaps close during 18 and 19 years. Such findings may be interpreted that adolescent years are critical period for personal meaning production when girls move faster than boys but approaching later adolescence, boys come up to join with girls.

The statistical significance of difference between means for the 5 age group of subject were found to be significant ($p < .01$) to show that all along these adolescent years girls are better than boys. To look for the developmental trend, the 't' values are plotted in graph (Figure 6) which shows that differences are maximum during 15 to 17 years and suddenly drops during 18 and 19 years. In other words, when the critical existential thinking comes to grow; personal-meaning production declines which may be explained that critical existential thinking regulates personal meaning production in a more rational way. The data were also subjected to ANOVA which shows that there is significant influence ($p < .01$) of age, gender and their interaction on the development of personal meaning production. The values of 'F' statistics indicate (comparable because both the conditions have same number of subjects in

the cell) that personal meaning production is more influenced by the gender factor compared to critical existential thinking. On the other hand CET is more influenced by the age factor. The interaction effect in personal meaning production is low ($F= 5.01$) compared to critical thinking ($F= 9.16$) to suggest that personal meaning production is more gender specific while critical thinking is more age specific.

Table 1. Means and Standard Deviations of the Four Basic Attributes of Spiritual Intelligence for Gender and Age (N=20 in each cell)

Attributes		Boys					Girls				
Age in Years		15+	16+	17+	18+	19+	15+	16+	17+	18+	19+
Critical Existential Thinking Max. Score-(28)	Mean	6.73	6.84	8.11	8.93	11.45	7.38	7.24	8.45	10.11	13.23
	SD	0.63	0.19	0.47	0.81	1.32	0.84	0.66	0.82	1.36	1.07
Personal Meaning Production Max. Score-(20)	Mean	5.63	6.11	6.91	8.25	9.96	7.35	8.79	10.44	10.96	11.32
	SD	0.96	1.18	1.24	1.67	1.59	1.77	1.54	1.09	1.12	1.37
Transcendental Awareness Max. Score-(28)	Mean	4.46	4.85	5.54	5.78	6.77	5.19	6.23	8.11	8.96	9.45
	SD	0.92	0.84	0.61	1.25	1.19	0.81	1.44	1.69	1.83	1.85
Conscious State Expansion Max. Score-(20)	Mean	4.59	4.54	5.38	6.61	8.24	6.63	7.19	8.55	8.91	9.47
	SD	1.18	1.07	1.45	1.94	1.86	1.77	1.56	1.59	1.82	1.78
Total Spiritual Intelligence Max.Score-96	Mean	21.41	22.34	25.94	29.57	36.42	26.65	29.45	35.55	38.94	43.47
	SD	2.12	2.38	3.16	3.05	3.79	3.63	3.25	4.11	3.96	4.84

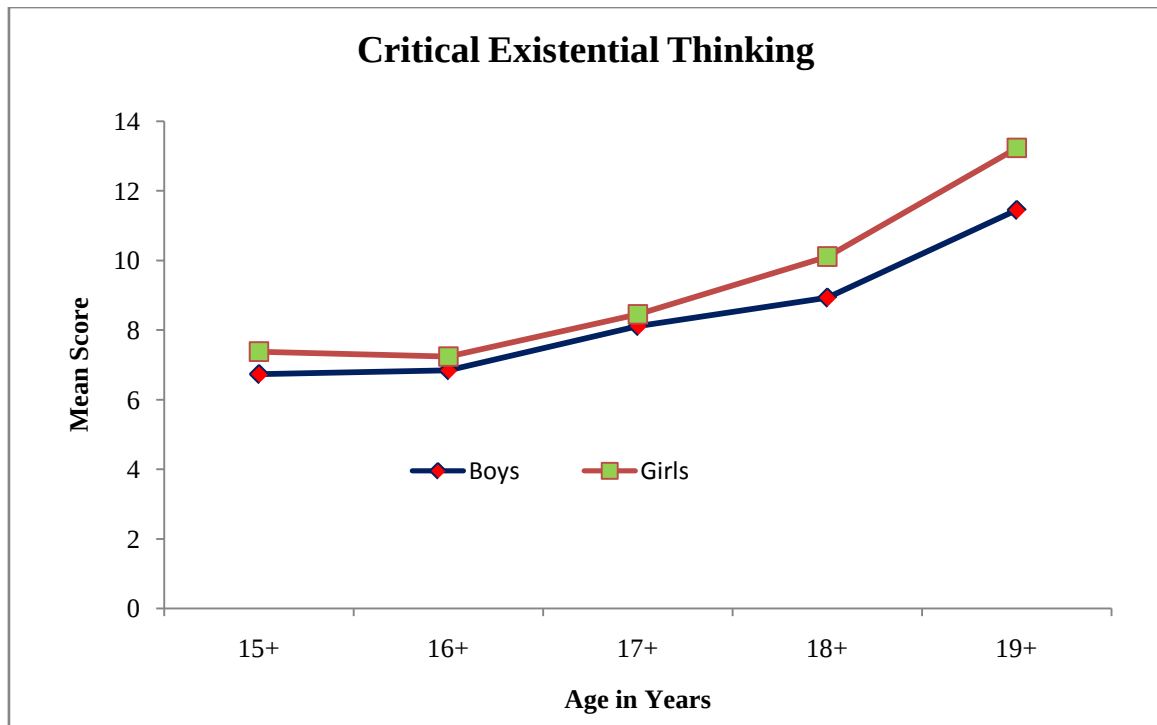


Figure 1. Comparison of Critical Existential Thinking among Boys and Girls

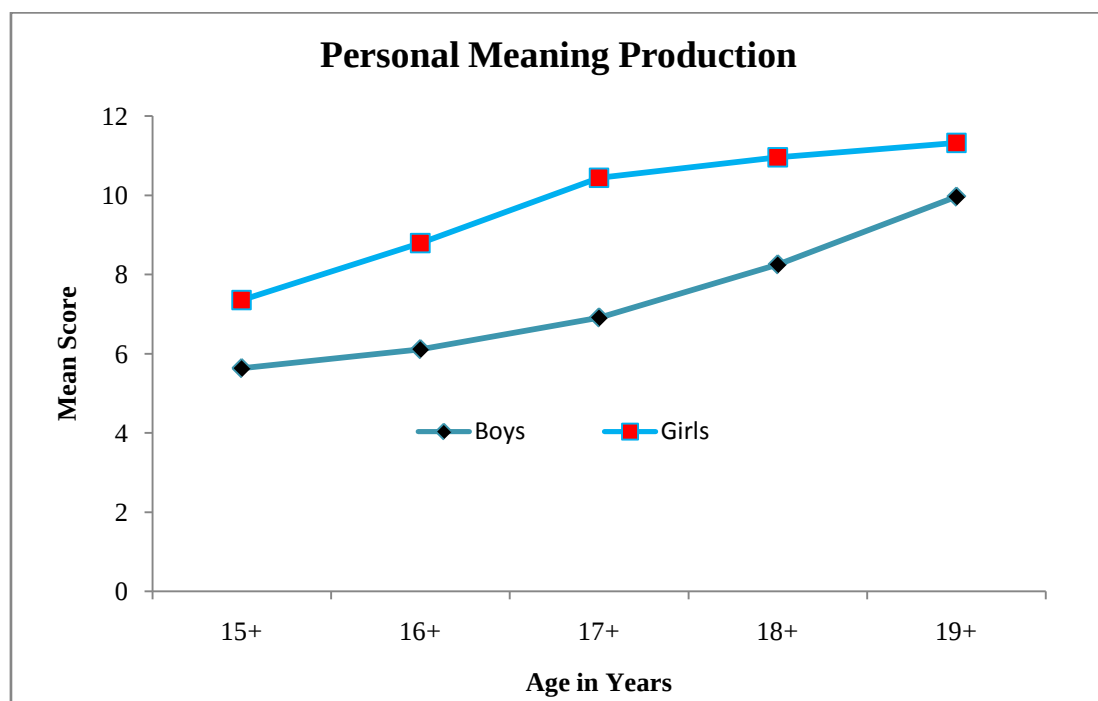


Figure 2. Comparison of Personal Meaning Production among Boys and Girls

3. Transcendental Awareness (TA): TA is another significant attribute of spiritual intelligence which makes the individual capable of moving beyond the physical reality to understand his self and others and thereby to develop a relationship with others beyond the physical and material intimacy. The responses of our subject groups to this attribute range from 16% ($\frac{4.46}{28} \times 100$) to 33 % ($\frac{9.45}{28} \times 100$) which seems to be very low but reference in the literature suggest that during adolescence, few boys and girls have more than 40 % of

transcendental awareness. Hence, because our sample is chosen from a general population of adolescents, their average performance is not regrettably low. The data is also reported in Figure 3 which shows that from the age of 15 onwards, girls consistently demonstrate more transcendental awareness than boys.

When students 't' statistics are computed to examine the significance of difference between means (reported in Table 2), the differences for the age 16, 17, 18 and 19 were significant above .01 level. However, at the 15 years, the difference was not significant. The results indicate that adolescence is also a critical period for the development of TA where girls move faster than the boys. The 't' values are also plotted in a graph (Figure 6) to show the nature of developmental differences among boys and girls. The graph shows that the difference increases up to 18 years and then it sharply declines. Such results indicate that like the other two skills discussed earlier, boys lag behind girls in transcendental awareness during the preadolescence but they make up the same during later adolescence.

The data were also examined with analysis variance (Table 3) which shows a very strong evidence of gender difference ($F = 26.18$; $p < .01$). Although, some prior studies have reported gender difference in TA in favor of girls, the evidences were not as strong as it observed in the present study. Such findings may be attributed to the specific cultural and family factors in the practices of rearing girl children in orthodox Indian societies of which our subject groups are a part. The girls in the households are usually assigned to perform the daily ritualistic cores which help them to be more transcendental.

With regard to the factor of age, the 'F' value is also significant ($p < .01$) to indicate that transcendental awareness is not only observed among the adolescents, contrary to the belief that adolescents are not transcendental, but also systematically grow during this period. Further, with respect to the development of TA, the interaction effect between gender and age is found to be significant ($p < .01$). It may be explained that aging being a contributing factor for the development of transcendental awareness and having gender variations in the practice of this awareness, those are likely to positively interact to help the development of TA. It may be concluded that adolescence is a sensitive period for the development transcendental awareness and there is also gender specific control over the behavior.

4. Conscious State Expansion (CSE): One more important dimension of spiritual intelligence is CSE which refers to the ability to enter and exit into higher states of consciousness i.e., pure consciousness, cosmic consciousness, unity, oneness and other states of trance at one's own discretion as in deep contemplation, mediation and prayer. The mean scores of our subject groups about CSE are reported in Table 1. It is observed from the table that the performance of our subject groups in respect of the CSE skill range between 23 ($^{4.54}_{/20}$) to 47 ($^{9.47}_{/20}$) % of the maximum skill which, even though appears to be low, is significantly better compared to the standards about this age group provided in the literature. The literature suggests that the CSE is around 25% of the maximum during adolescent years when different culture and religious groups are studied all across the globe (Sisk & Torrance, 2001).

To present about the gender difference in the development of Conscious State Expansion, the means are plotted in Figure 4 which shows that girls are consistently better than boys all across the 5 age groups. The difference widens during 15, 16, and 17 years and gradually closes during 18 and 19 years. Such results again suggest that adolescence is the critical period for the development of conscious state expansion when boys initially lag behind girls and gradually move faster to close up with them during later adolescence.

The data were also analyzed for 't' ratio reported in table 2. The result shows significant gender difference ($p < .01$) for the age group 15, 16, 17, and 18 while the difference is not significant for the age group of 19. Similarly as indicated by the 't' ratio (4.34, 6.46, 6.34, 3.77, and 1.84), the difference increases during 15 through 17 years and the closes during 18 and 19 years. To demonstrate this effect, the 't' ratios are graphically plotted in Figure 6 which shows the sharp decline in the gender difference of CSE around 19 years. Such results may be interpreted that conscious state expansion, like other skills of spiritual intelligence, also has critical period of development during adolescence. The data were also subjected to ANOVA which shows that the 'F' values are significant for age ($F = 21.80$; $p < .01$), gender ($F = 16.85$; $p < .01$), and Age X Gender interaction ($F = 11.52$; $p < .01$). It may be explained that adolescence is a critical period for the development of conscious state expansion which is significantly influenced by not only the age factor but also by the gender factor as well as the interaction between age and gender factor.

Arising from the above discussions, the following conclusions may be drawn with regard to development of spiritual intelligence during adolescence. (i) Fifteen years to 19 years is a critical period for the development of all the four faculties of spiritual intelligence. (ii) During this period, girls in the traditional cultural setting of Odisha initially grow up quickly in each of the four skills but boys gradually cover up and join with girls during the later adolescence. (iii) However, the difference is least in critical existential thinking compared to the other three skills suggesting for the fact that this is a higher order skill of spiritual intelligence which has longer gestation period of development compared to other aspects of spiritual intelligence. (iv) The development of spiritual intelligence in the studied population is conforming to the developmental standard of the adolescent population of the world as provided in the literature; even better than the standard for the conscious state expansion.

After discussing about the development of the attributes of spiritual intelligence during adolescence, it is now pertinent to examine nature of development for the total of spiritual intelligence. The means of Spiritual Intelligence for studied groups range from 21.41 to 43.47 out of a maximum score of 96. Hence, the spiritual intelligence of the population under study is between 22 to 45% of the maximum score. Evidences from available literature suggest that it is clearly in the normal range of development. Further, there is also consistent gender difference across the age groups in favor of the girls which have been supported in many prior studies that adolescent girls are more spiritually inclined than boys. The 't' ratios (Table 2) also point to the fact that across all the five age groups, girls are significantly better than the boys in total spiritual intelligence. Similarly, the results of ANOVA (Table 3) also confirm the importance of age, gender and their interaction in the development of spiritual

intelligence during adolescence. Some researchers in the field of spiritual intelligence point to the fact that spiritual sensitivities which are pre-requisites to development of spiritual intelligence have been more categorically demonstrated among the adolescents. Hence, it is better relevant to study their spiritual sensitivity which is attempted in the next section of the present study.

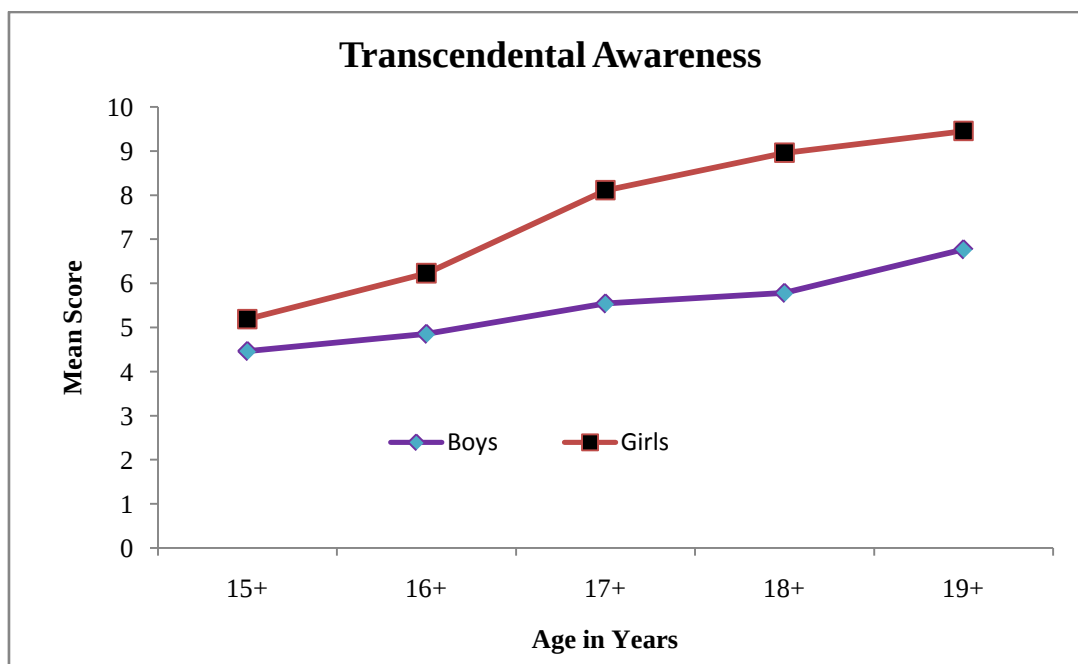


Figure 3. Comparison of Transcendental Awareness among Boys and Girls

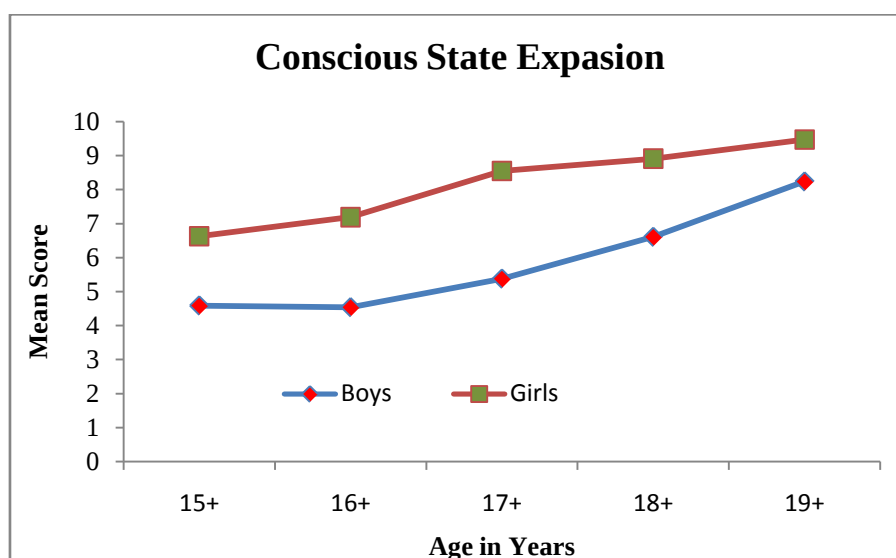


Figure 4. Comparison of Conscious State Expansion among Boys and Girls

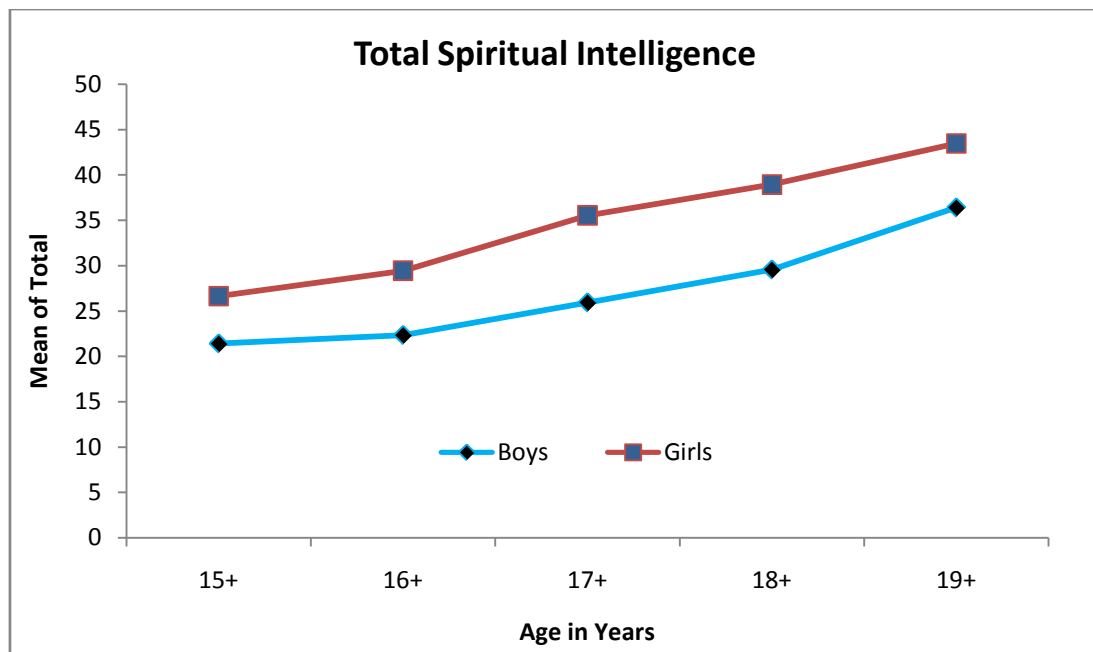


Figure 5. Comparison of Total Spiritual Intelligence among Boys and Girls

Table 2. Student's 't' statistics showing the significance of difference between the Means of boys and girls for the Four Basic Attributes of Spiritual Intelligence (N=20 in each cell)

Attributes	Boys and Girls (Age in Years)				
	15+	16+	17+	18+	19+
Critical Existential Thinking ('t' value)	1.40	0.73	0.64	1.81	2.35*
Personal Meaning Production ('t' values)	4.26**	6.23**	6.30**	4.37**	3.16**
Transcendental Awareness ('t' values)	2.80	3.63**	6.27**	7.76**	4.78**
Conscious State Expansion ('t' values)	4.34**	6.46**	6.34**	3.77**	1.84
Total Spiritual Intelligence ('t' values)	5.40**	7.65**	8.01**	8.14**	5.01**

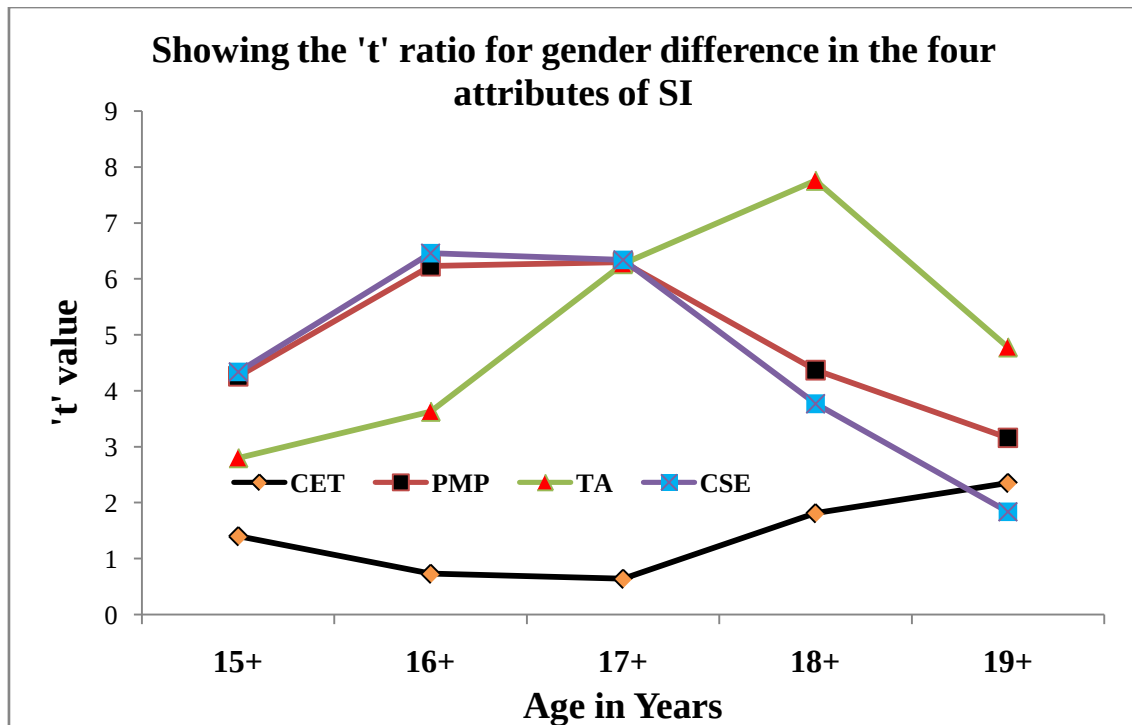


Figure 6. Showing the 't' ratio for gender difference in the four attributes of SI

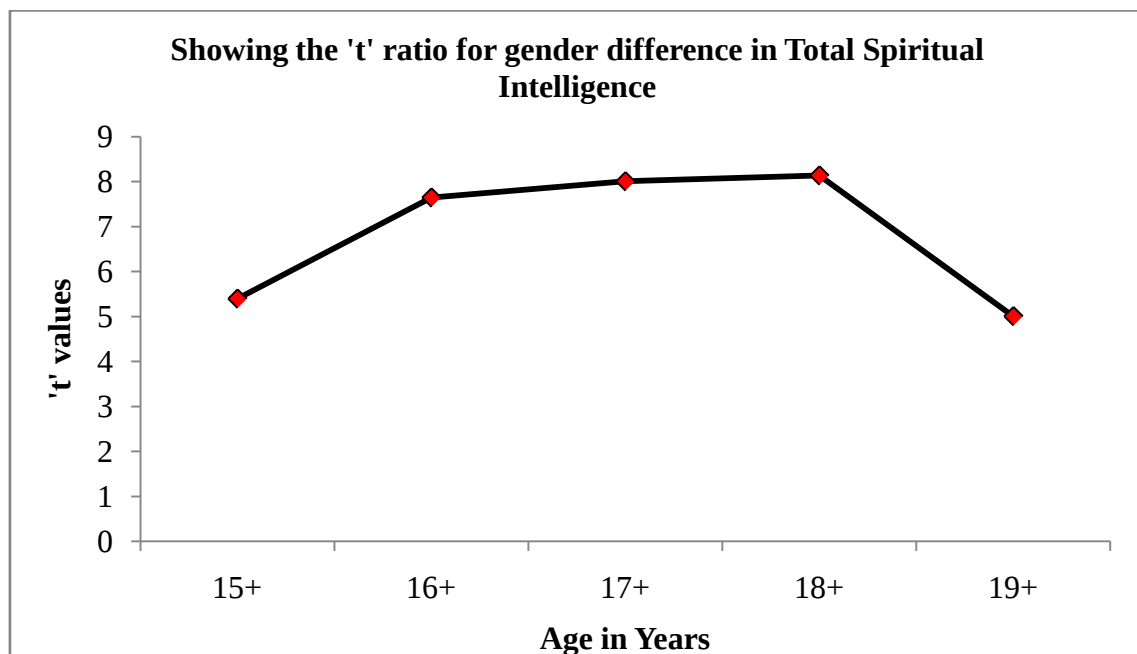


Figure 7. Showing the 't' ratio for gender difference in Total Spiritual Intelligence

Table 3. Summary of Analysis of Variance Showing the Effects of Gender (A) and Age (B) on the Development of the Four Attributes and Total Score of Spiritual Intelligence

Sources	SS	df	Ms.	F
Critical Existential Thinking				
Gender (A)	9.26	1	9.26	5.35*
Age (B)	87.35	4	21.83	12.62**
A x B	63.41	4	15.85	9.16**
Within	328.65	190	1.73	
Personal Meaning Production				
Gender (A)	38.64	1	38.64	16.66**
Age (B)	101.29	4	25.32	10.91**
A x B	46.55	4	11.64	5.01**
Within	441.57	190	2.32	
Transcendental Awareness				
Gender (A)	47.39	1	47.39	26.18**
Age (B)	94.35	4	23.58	13.03**
A x B	36.33	4	9.08	5.01**
Within	344.52	190	1.81	
Conscious State Expansion				
Gender (A)	28.34	1	28.34	21.80**
Age (B)	87.65	4	21.91	16.85**
A x B	59.92	4	14.98	11.52**
Within	247.54	190	1.30	
Total Spiritual Intelligence				
Gender (A)	172.88	1	172.88	18.54**
Age (B)	361.74	4	90.44	9.84**
A x B	234.56	4	58.64	6.38**
Within	1746.41	190	9.19	

Examining Spiritual Sensitivity

It has been widely discussed in the literature that spiritual sensitivity during childhood and adolescence is a significant indicator for their subsequent development of spiritual intelligence. Even though adolescents marginally demonstrate behavior and attributes of spiritual intelligence, they indicate some sort of sensitivities which are prerequisites to spiritual intelligence in adult life. Hay (1998) has identified four categories of spiritual sensitivity namely awareness sensing, mystery sensing, value sensing and community sensing.

1. Awareness sensing refers to an experience of a deeper level of consciousness when we choose to be aware by ‘paying attention’ to what is happening. This category coincides with

Gardner's (1999) notion of 'spiritual as achievement of a state of being'. According to Hay, this kind of awareness refers to a reflexive process of being attentive towards one's attention or 'being aware of one's awareness'. The means and standard deviations relating to the awareness sensing of all the subject groups are reported in Table 4. It is observed in the table that the means of the different groups range from 6.15 to 9.54 pointing to the fact that the awareness sensing of the adolescents range between 30 to 48% (the mean being 39%) of the maximum score when the comparable norm for the adolescents is 45%. Hence it may be said that awareness sensing of the subject groups under our study is little low compared to the norm. However, findings in the research literature suggest that awareness sensing is significantly influenced by cultural factors of experiential exposure which are likely to be somewhat low for our subject groups as belonging to the semi-urban cultural set up.

The means are also plotted in Figure 8 which shows that girls are consistently better than boys in awareness sensing across all the age groups. However, with growing age from 15 to 19, the difference gradually bridges up. Analyses of variances are also computed on the data and results are reported in Table 5. The results show significant 'F' values for gender effects ($F=15.15, p<.01$), age effects ($F=14.46, p<.01$), and interaction of gender and age ($F=5.18, p<.01$). Thus, it may be explained that adolescence is a critical period for the development of awareness sensing among both boys and girls and girls develop faster in the skill during early adolescence while boys come closer to them during later adolescence. Further, the interaction effects suggest that there are some age related gender factors which help the development of the skill.

2. Mystery Sensing. The second category of spiritual sensitivity is mystery sensing which is connected to our capacity to transcend the everyday experience and to use imagination. For instance, the beauty and wonder of sunrise and sunset includes the sense of mystery even after the scientific explanations are presented. Imagination is essential to spiritual activity through the metaphors, symbols, and stories which respond to the otherwise unrepresentable experience of the sacred. This category relates to both Gardner's (1999) understanding of spiritual intelligence as the 'achievement of a state of being' and the 'concern with cosmic or existential issues', while emphasizes the mysterious nature of such experiences. The means and standard deviations of mystery sensing are reported in Table 4 which ranges from 3.55 to 6.29 for the different groups of subjects. Hence the skill of the groups range from only 18 to 32 % (mean=25%) which is very low compared to the norms of the adolescent age group as 45%.

The means are also plotted in the Figure 9 to demonstrate gender differences in the development of mystery sensing. It is observed in the figure that girls are lower than boys in mystery at 15 years of age but they grow up better and become higher than boys by 19 years of age. But when analysis of variance was conducted on the data ($F=3.07$) no gender effect was found on the development of mystery sensing. Similarly no significant interaction effect age and gender ($F=3.08, p<.01$) was also found with respect to the development of mystery sensing. However, the age effect on mystery sensing is clearly observed from the results of ANOVA ($F=11.94, p<.01$) suggesting that mystery sensing develops during adolescent years

but the low level development during this period does not suggest that this is any critical period for the development of mystery. It may be suggested that the critical period for the development of mystery sensing may come sometimes during later the age.

3. Value Sensing. The third category of spiritual sensitivity is value sensing. This category emphasizes the importance of feelings as a measure of what we value. Among such things are the issues that touch our existential questions and meaning seeking. This category resembles with Gardner's (1999) definition of spiritual intelligence as the 'concern with cosmic or existential issues'. The means and Standard Deviation of this skill about our groups are reported in Table 4. The means of groups range from 6.19 to 12.84 and hence percent score range from 31 to 65 % with the mean of 48%. It may be said here that with respect to value sensing our groups are better the norms (45%) of the adolescents.

To observe the gender difference, the means are also presented in Figure 10 which point to the fact that girls are consistently higher than boy in value sensing across all the five age groups and boys even do not grow up to match the girls' skill even by 19 years of age. This finding may suggest that development value sensing has a longer critical period beyond the 19 years of age and boys probably will match the girls' value sensing during later years of age. The data were also subjected to analysis of variance as reported in Table 5. Significant 'F' value ($F=11.35$, $p<.01$) was obtained pointing to the gender differences in favor of girls for the development of value sensing. Similarly, significant age effects were also observed ($F= 8.86$, $p<.01$) about the development of value sensing from 15 to 19 years of age. However, no interaction effect between age and gender was observed.

4. Community Sensing: The fourth sub scale of spiritual sensitivity is called community sensing and is based on the work of Bradford which refers to the needs of care, love, security and responsibility we all desire. Devotional spirituality is built upon this community sensing and it is expressed within a certain religious tradition, culture and language. The Means and Standard Deviations for all the groups of subjects about their community sensing are reported in Table 4. The range of the means for all the groups is from 5.84 to 10.86, the percentage being from 29 to 54 with the average of 41.5%. Hence, the average of community sensing for our subject group is little less 45%, the norm for the adolescents.

To study the gender difference in community sensing, the means are plotted in Figure 11 which shows that girls are consistently better than boys all across the five age groups but like awareness and mystery sensing, boys do not grow up to match with girls even by 19 years of age. Such findings suggest that development of community sensing has a longer critical period during adolescence. It is probable that boys will come closer to girls during some later age than 19 years. The data were also analyzed for analysis of variance to know the gender and age effects. F values for both gender ($F=19.13$, $p<.01$) and age effects ($F=9.70$, $p<.01$) were found to be significant suggesting that community sensing not only grows as a matter of age but also as a consequence of gender. The difference in the magnitude of F-values clearly point to the fact that gender is a more important variable for the development of community

sensing compared to age. The interaction effect of age and gender is also found to be significant suggesting that across age, gender influences the community sensing differently. Finally, total spiritual sensitivity score of the subject groups were found and the group means and standard deviations are reported in Table 4. The means of different groups range from 21.73 to 59.53 resulting in the percent score of 27 to 74 %. Hence, the average score is 50.5% which is better than the norms of the adolescents as 45%. It may be said that the subject groups under study have adequate development of spiritual sensitivity even though they lag behind in some attributes like awareness sensing, mystery sensing, and community sensing.

To observe the gender difference about total spiritual sensitivity, the group means are presented in Figure 1 which shows that girls are very consistently better than boys across all the age groups. The results may be explained that adolescent period is a critical phase for the development of spiritual sensitivity when girls develop the skills faster than boys. It may be said that because there are gender differences in the rearing practices among culture groups studied in the present research and because girls were more associated with mothers for doing house hold rituals, they develop better spiritual sensitivity than boys. Further, adolescent girls need to be better aware of their surrounding and environment for their security and protection which help them to be more spiritually sensitivity. The data were also subjected to Analysis of Variance as reported in Table 5. Very high significant F value was observed for the gender factor ($F=27.05$, $p<.01$) to indicate that compared to age ($F=7.56$, $p<.01$), gender is a more powerful factor for development of spiritual sensitivity during adolescence. The interaction effect of age and gender did not come out to be significant.

Table 4. Means and Standard Deviations of the Four Basic Attributes of Spiritual Sensitivity for Gender and Age (N=20 in each cell)

Attributes		Boys					Girls				
Age in Years		15+	16+	17+	18+	19+	15+	16+	17+	18+	19+
Awareness Sensing Max. Score(20)	Mean	6.15	6.29	7.74	8.24	8.96	7.22	7.84	8.36	8.81	9.54
	SD	0.68	0.55	0.87	0.84	1.35	0.81	0.94	0.86	0.88	1.18
Mystery Sensing Max. Score(20)	Mean	3.55	3.62	4.18	4.94	5.68	3.28	3.71	4.54	5.26	6.29
	SD	0.71	0.59	0.84	0.82	0.87	0.62	0.74	0.77	1.06	1.05
Value Sensing Max. Score(20)	Mean	6.19	7.36	8.44	9.28	11.21	8.14	9.29	10.65	11.92	12.84
	SD	1.06	1.15	1.09	1.64	2.22	1.41	1.25	1.48	1.85	1.82
Community Sensing Max. Score(20)	Mean	5.84	5.69	6.91	8.35	8.96	7.34	7.77	8.95	10.21	10.86
	SD	1.14	0.98	1.27	1.63	1.61	1.55	1.32	1.82	2.06	2.13
Total Spiritual Sensitivity Max.Score-80	Mean	21.73	22.96	27.27	30.81	34.81	25.98	28.61	32.50	36.20	39.53
	SD	2.24	2.08	3.26	3.55	3.29	2.79	2.72	3.18	4.61	4.45

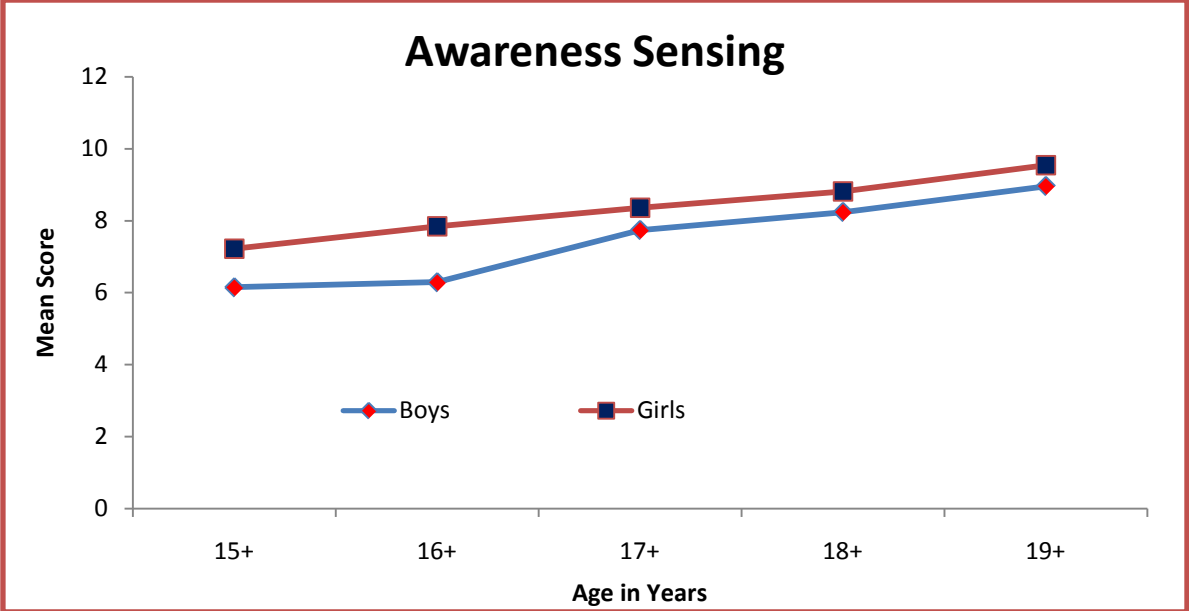


Figure 8. Comparison of Awareness Sensing among Boys and Girls

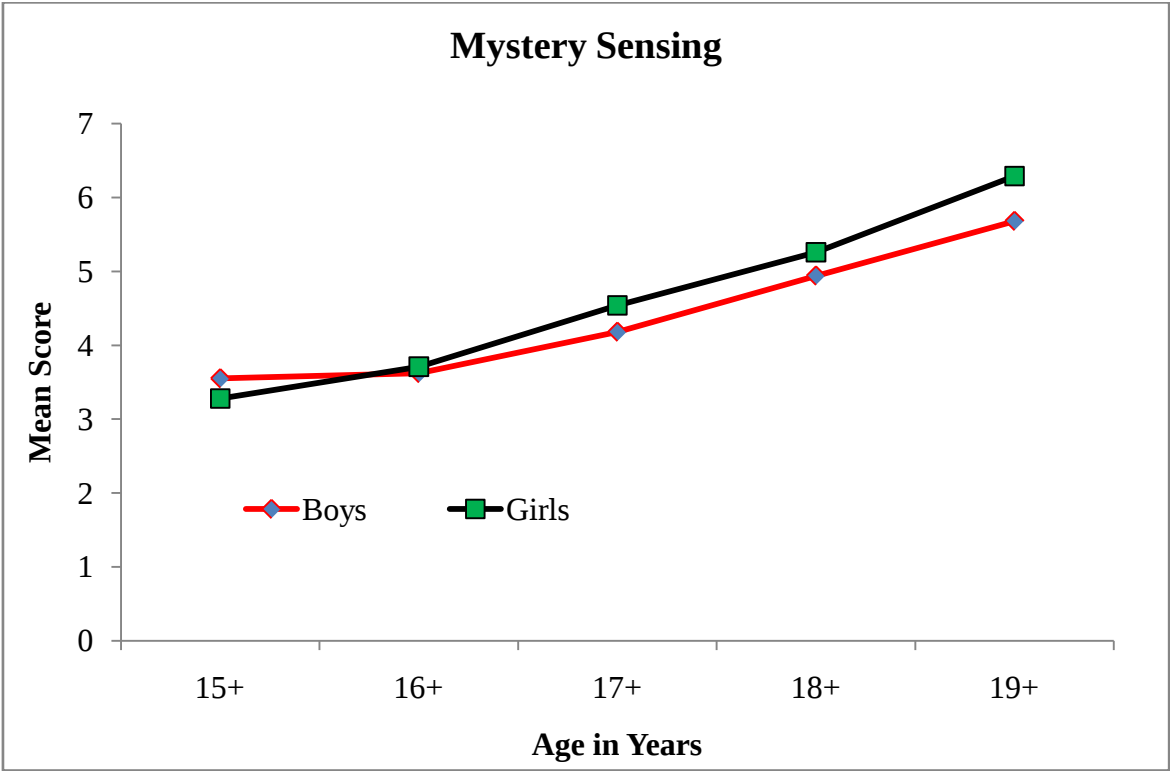


Figure 9. Comparison of Mystery Sensing among Boys and Girls

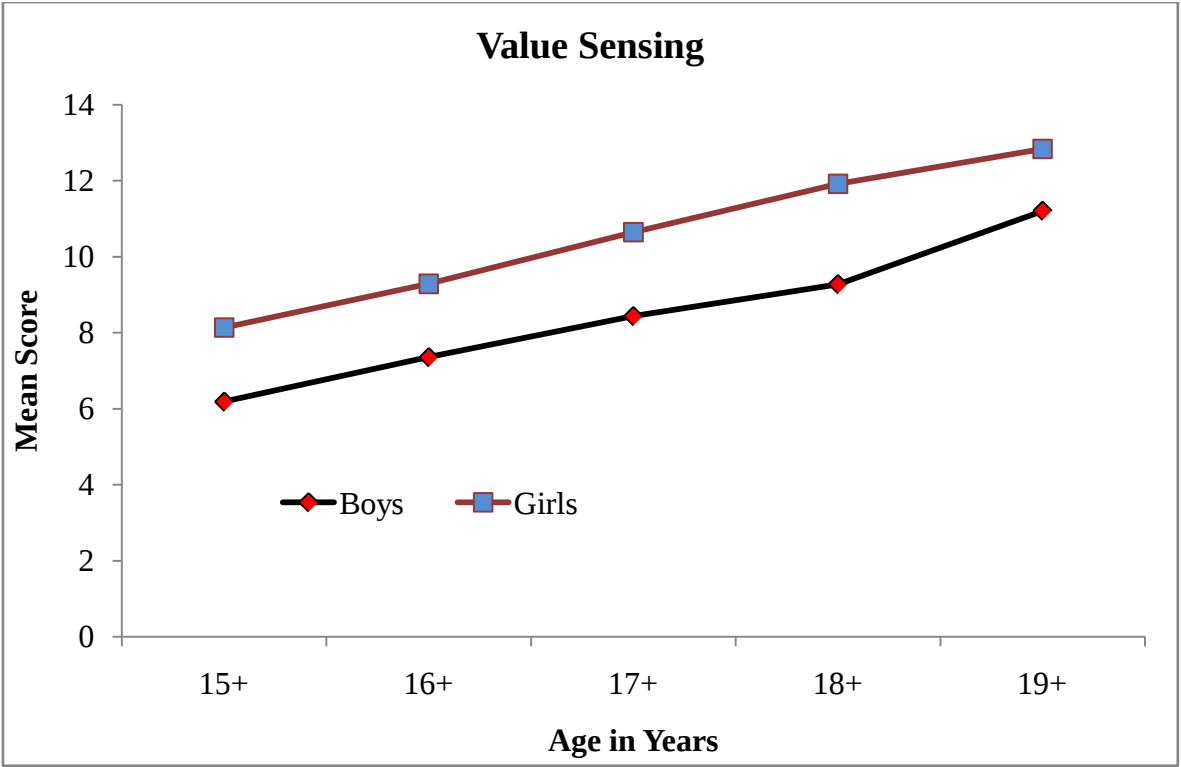


Figure 10. Comparison of Value Sensing among Boys and Girls

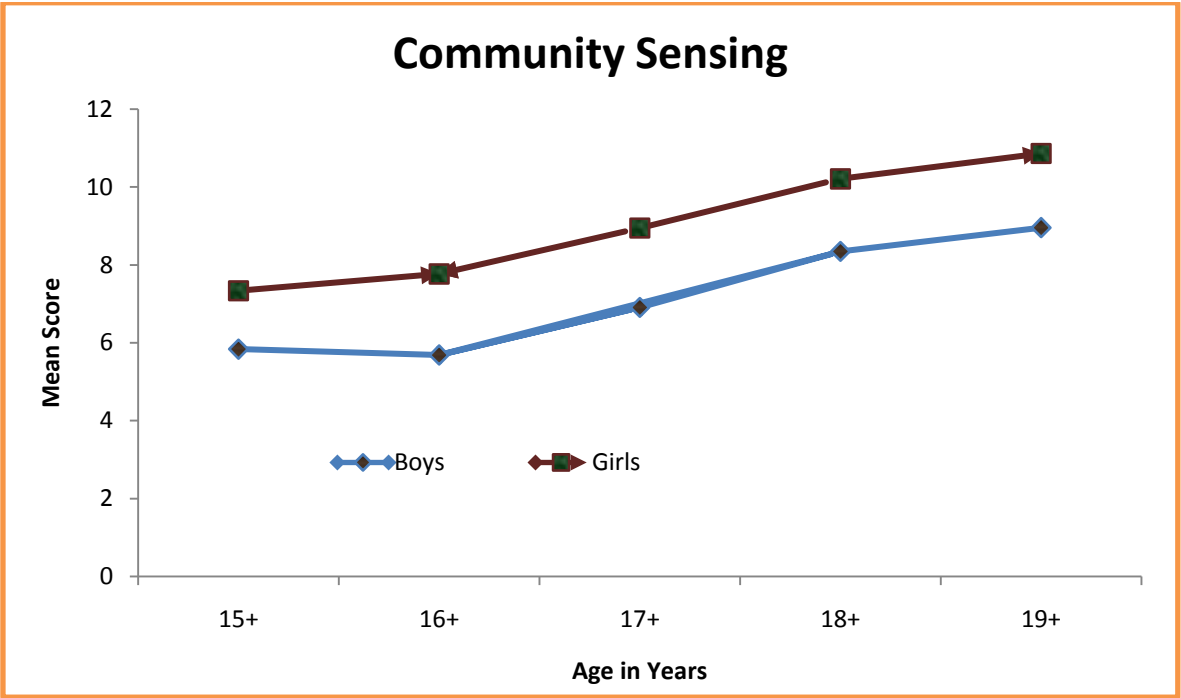


Figure 11. Comparison of Community Sensing among Boys and Girls

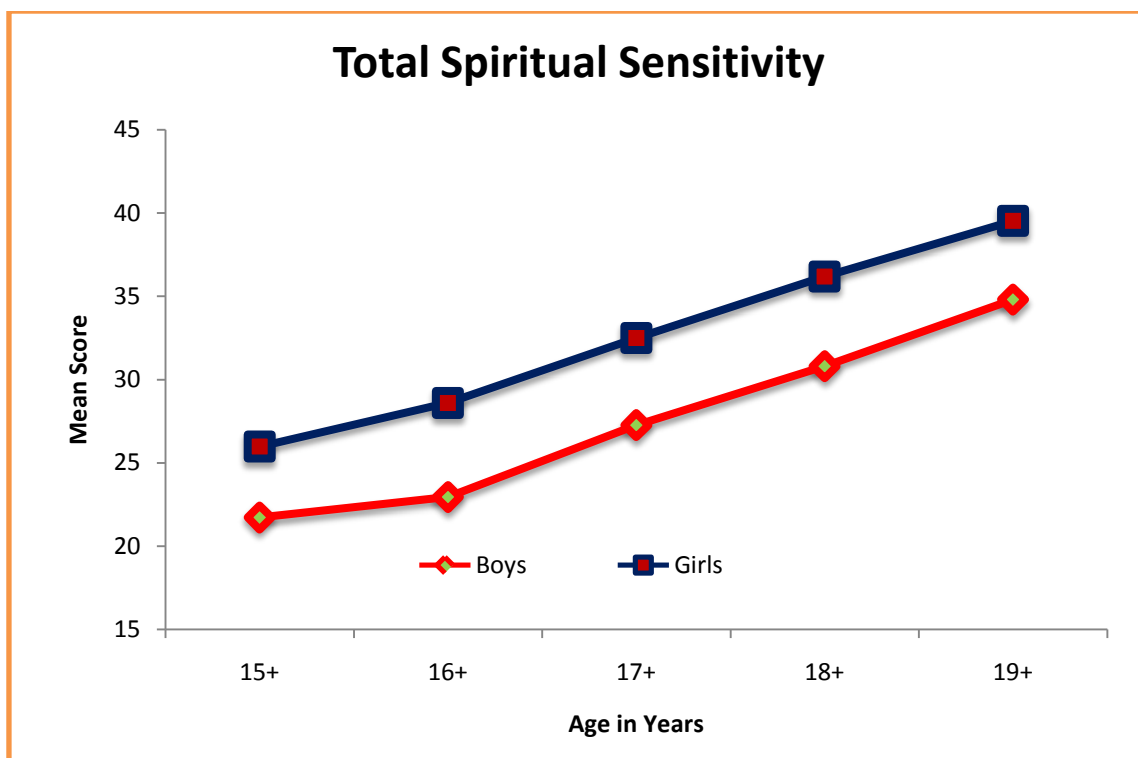


Figure 12. Comparison of Total Spiritual Sensitivity among Boys and Girls

Table 5. Summary of Analysis of Variance Showing the Effects of Gender (A) and Age (B) on the Development of the Four Attributes and Total Score of Spiritual Sensitivity

Sources	SS	df	Ms.	F
Awareness Sensing				
Gender (A)	22.88	1	22.88	15.15**
Age (B)	87.34	4	21.83	14.46**
A x B	31.29	4	7.82	5.18**
Within	286.54	190	1.51	
Mystery Sensing				
Gender (A)	2.46	1	2.46	3.07
Age (B)	38.22	4	9.55	11.94**
A x B	9.86	4	2.47	3.08
Within	152.24	190	0.80	
Value Sensing				
Gender (A)	27.36	1	27.36	11.35**
Age (B)	85.44	4	21.36	8.86**
A x B	32.65	4	8.16	3.09
Within	457.11	190	2.41	
Community Sensing				
Gender (A)	42.68	1	42.68	19.13**
Age (B)	86.55	4	21.63	9.70**

A x B	54.40	4	13.60	6.09**
Within	423.74	190	2.23	
Total Spiritual Sensitivity				
Gender (A)	258.66	1	258.66	27.05**
Age (B)	289.34	4	72.34	7.56**
A x B	266.65	4	66.67	6.97**
Within	1816.27	190	9.56	

CONCLUSION

The study has been conducted objectively to find out and explain the development of spiritual intelligence and sensitivity of college students and results and findings are discussed in detail in the prior sections. The following conclusions may be derived from the above discussions.

1. The spiritual intelligence of the observed population in general is not low compared to the norms of the adolescents provided in the literature. However, attribute wise, when the subjects of the present study are nearly equal for the norms in Critical Existential Thinking and Personal Meaning Production, they are very low in Transcendental Awareness and very good in Conscious State Expansion.
2. With respect to all the four measures of spiritual intelligence, adolescence is a critical developmental period but the period also extends beyond 19 years which could not be examined under the scope of the study. Further studies may take subsequent age group to highlight more on the developmental trend of these attributes of spiritual intelligence.
3. With respect to all the four skills, boys lag behind girls during pre- adolescence and continue till around 18 years of age when they move faster and come closer to girls. However, girls continue to be better than boys in the observed population. Further studies may be conducted with subjects of higher age groups which demonstrate the nature of growth for boys and girls and ultimately when do they go together.
4. Significant interaction effects of age and gender also have been observed for all the four attributes also about total spiritual intelligence score which are explained that there are developments which are not gender and age specific but universal.
5. Finally, all the four attributes of spiritual intelligence do not begin to grow at a time; rather they have different time of take up between 15 to 18 years of age. For example, while personal meaning production and conscious state expansion begin as early as 15 years of age, transcendental awareness take up around 16 and critical existential thinking around 18 years of age.
6. The study of spiritual sensitivity showed that subject groups are adequate in all four aspects of sensitivity namely awareness sensing, mystery sensing, and community sensing. The findings suggested that the observed population has enough potential for development of spiritual intelligence in the future.
7. Gender difference in favor of girls was also observed for all the four attributes of spiritual sensitivity as well on the total score of sensitivity. Such findings are explained that the sociocultural background from which the subjects were selected belong to traditional Indian family and society where adolescent girls are largely reared in the religious and ritualistic traditions of the family. They are usually mother substitute in the family and thereby develop sensitivities which are spiritual.
8. Finally, the study has significant implication that despite the hue and cry about the adolescents of the present generation as going down in spiritual intelligence and sensitivity, the findings of the present study is indicative of an optimistic view about them.

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Appendix 1

ଆଧ୍ୟାତ୍ମିକ ବୁଦ୍ଧିର ଆବୃତ୍ତି-ପରୀକ୍ଷା ତାଲିକା-୨୪

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ନାମ:

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ଲିଙ୍ଗ:

ନିର୍ଦ୍ଦେଶ: ନିମ୍ନ ଏକାଂଶ ଗୁଡ଼ିକ ତୁମର ବ୍ୟବହାର, ଚିନ୍ତାଶକ୍ତି, ଓ ମାନସିକ ପ୍ରକୃତି ବିଷୟରେ ଅନୁଧ୍ୟାନ କରିବା ପାଇଁ ଲେଖାଯାଇଅଛି । ଏକାଂଶ ଗୁଡ଼ିକୁ ମନଯୋଗ ଦେଇ ପଢ଼ ଓ ପ୍ରତ୍ୟେକ ଏକାଂଶ ପାଇଁ ତୁମ ବିଷୟରେ ସଠିକ୍ ବର୍ଣ୍ଣନା କରୁଥିବା ଉତ୍ତରକୁ (ନିମ୍ନରେ ୦ ରୁ ୪ ପର୍ଯ୍ୟନ୍ତ ବର୍ଣ୍ଣିତ) ଏହାର ପାର୍ଶ୍ୱବର୍ତ୍ତୀ ସଂଖ୍ୟା ତାଲିକାରେ ବୃତ୍ତାଙ୍କିତ କରି ଚିହ୍ନଟ କର । କୌଣସି ବିଷୟରେ ଯଦି ତୁମେ ନିଶ୍ଚିତ ନୁହେଁ ବା ଆଦୌ ତୁମ ବିଷୟରେ ସମ୍ପର୍କିତ ନୁହେଁ ବୋଲି ଭାବୁଛ, ତେବେ ତାହାର ଉତ୍ତର ଦିଅନାହିଁ । ତୁମେ କିଭଳି ହେବା ଉଚିତ ସେକଥା ନଭାବି, ତୁମେ ପ୍ରକୃତରେ କ'ଣ, ସେଇ ଅନୁସାରେ ଉତ୍ତର ଦିଅ ।

୦- ମୋ ପାଇଁ ମୋଟେ

୧ - ମୋ ପାଇଁ

୨ - ମୋ ପାଇଁ

୩ - ମୋ ପାଇଁ

୪- ମୋ ପାଇଁ

ସତ୍ୟ ନୁହେଁ

ପ୍ରାୟ ସତ୍ୟ ନୁହେଁ

କିଛିଟା ସତ୍ୟ

ଅନେକଟା ସତ୍ୟ

ସମ୍ପୂର୍ଣ୍ଣ ସତ୍ୟ

୧. ପ୍ରକୃତିର ସତ୍ୟ ଓ ରହସ୍ୟ ବିଷୟରେ ଭାବିଲେ ମୋତେ ବହୁତ ଆଶ୍ଚର୍ଯ୍ୟ ଲାଗେ ।	୦	୧	୨	୩	୪
୨. ଶରୀରରୁ ଉର୍ଦ୍ଧ୍ୱରେ ଅନ୍ୟ ଏକ ଚେତନା ଓ ସତ୍ତାକୁ ମୁଁ ଉପଲବ୍ଧି କରେ ।	୦	୧	୨	୩	୪
୩. ମୁଁ କଣ ପାଇଁ ଜନ୍ମ ହୋଇଛି ଓ ମୋ ଜୀବନର ମୂଳ ଲକ୍ଷ୍ୟ କଣ- ଏକଥା ମୁଁ ବେଳେ ବେଳେ ଚିନ୍ତା କରେ ।	୦	୧	୨	୩	୪
୪. ଏକ ଉର୍ଦ୍ଧ୍ୱ ଚେତନାରେ ଅନୁପ୍ରାଣିତ ହେବାର ଶକ୍ତି ମୋ ଭିତରେ ଅଛି ବୋଲି ମୁଁ ଅନୁଭବ କରେ ।	୦	୧	୨	୩	୪
୫. ମୃତ୍ୟୁର ନିକ୍ଷେପ ସତ୍ୟ ଓ ମୃତ୍ୟୁ ପରର ରହସ୍ୟ ବିଷୟରେ ମୁଁ ବେଳେ ବେଳେ ଅନୁଭବ କରେ ।	୦	୧	୨	୩	୪
୬. ବୈଦିକ ଓ ଭୌତିକ ଚିନ୍ତାଧାରାରୁ ଉର୍ଦ୍ଧ୍ୱକୁ ଯିବା ମୋ ପାଇଁ ସବୁବେଳେ ସହଜ ହୁଏନାହିଁ ।	୦	୧	୨	୩	୪
୭. ସମସ୍ତ ଚାପର ଦୃଢ଼ ମୁକାବିଲା କରିବାରେ ମୋର ଜୀବନର ଲକ୍ଷ୍ୟ ଓ ମୂଲ୍ୟବୋଧ ସହାୟକ ହୋଇଥାଆନ୍ତି ।	୦	୧	୨	୩	୪
୮. ଏକ ଉର୍ଦ୍ଧ୍ୱଚେତନାରେ ଅନୁପ୍ରାଣିତ ହୋଇ ମୁଁ ନିଜକୁ ସଠିକ୍ ଭାବେ ନିୟନ୍ତ୍ରଣ କରିପାରେ ।	୦	୧	୨	୩	୪
୯. ଜୀବନ, ମୃତ୍ୟୁ, ବ୍ୟାଧିତା ଓ ଜୀବ ଜଗତର ଅସ୍ଥିତ ବିଷୟରେ ମୋର ଏକ ନିଜସ୍ୱ ମତ ରହିଛି ।	୦	୧	୨	୩	୪
୧୦. ଅନ୍ୟମାନଙ୍କ ସହ ମୋର ଆତ୍ମିକ ସମ୍ପର୍କ ବିଷୟରେ ମୁଁ ସବୁବେଳେ ସଚେତନ ।	୦	୧	୨	୩	୪
୧୧. ମୋ ଜୀବନର ଲକ୍ଷ୍ୟ ଓ ପ୍ରୟୋଜନ ଗୁଡ଼ିକର ମୁଁ ସଠିକ୍ ସମ୍ମାନ ନିରୂପଣ କରିଥାଏ ।	୦	୧	୨	୩	୪
୧୨. ଚେତନା ଓ ଉର୍ଦ୍ଧ୍ୱଚେତନା ଭିତରେ ମୁଁ ନିଜକୁ ସହଜରେ ପରିଚାଳିତ କରିପାରେ ।	୦	୧	୨	୩	୪
୧୩. ଜୀବନରେ ଘଟିଯାଉଥିବା ଘଟଣାଗୁଡ଼ିକର ଅନୁଶୀଳନକରି ସେଥିରୁ ମୁଁ ଜୀବନର ଅର୍ଥକୁ ଉପଲବ୍ଧି କରେ ।	୦	୧	୨	୩	୪
୧୪. ସ୍ଥୂଳ ଶରୀରରୁ ଉର୍ଦ୍ଧ୍ୱରେ ମୁଁ ନିଜକୁ ଆତ୍ମାର ଉପଲବ୍ଧି ଭାବରେ ଗ୍ରହଣ କରେ ।	୦	୧	୨	୩	୪
୧୫. ଅକୃତକାର୍ଯ୍ୟ ହେଲେବି, ତାହାରେ ମୁଁ ଜୀବନର ଉଦ୍ଦେଶ୍ୟ ଖୋଜି ପାଇଥାଏ ।	୦	୧	୨	୩	୪
୧୬. ଉର୍ଦ୍ଧ୍ୱଚେତନାରେ ଅନୁପ୍ରାଣିତ ହୋଇ ମୁଁ ବିକଳ ଗୁଡ଼ିକରୁ ସଠିକ୍ ଚୟନ କରିପାରେ ।	୦	୧	୨	୩	୪
୧୭. ବେଳେବେଳେ ମଣିଷର ମହାଜାଗତିକ ସମ୍ପର୍କ ବିଷୟରେ ମୁଁ ଗଭୀର ଚିନ୍ତାକରେ ।	୦	୧	୨	୩	୪
୧୮. ଏକ ଅଭୌତିକ ଚେତନା ପାଇଁ ମୋର ସର୍ବଦା ଆଗ୍ରହ ରହିଛି ।	୦	୧	୨	୩	୪
୧୯. ଜୀବନର ମହତ୍ତ୍ୱ ଉଦ୍ଦେଶ୍ୟକୁ ଲକ୍ଷ୍ୟକରି ମୁଁ ନିଶ୍ଚିତ ନେଇଥାଏ ।	୦	୧	୨	୩	୪
୨୦. ଶରୀର, ବ୍ୟକ୍ତିତ୍ୱ ଓ ପ୍ରକୃତିରୁ ଉର୍ଦ୍ଧ୍ୱରେ ମଣିଷର ଅନ୍ତଃସତ୍ତାକୁ ମୁଁ ସମ୍ମାନ ଦେଇଥାଏ ।	୦	୧	୨	୩	୪
୨୧. ଏକ ସର୍ବମୟ କର୍ତ୍ତାଙ୍କ ଉପସ୍ଥିତି ବିଷୟରେ ମୁଁ ସବୁବେଳେ ସଜାଗ ଥାଏ ।	୦	୧	୨	୩	୪
୨୨. ଜୀବନର ପଥାପଥ ଚେତନାକୁ ଉପଲବ୍ଧିକରି ମୁଁ ଆତ୍ମବୃଦ୍ଧି ଅନୁଭବ କରେ ।	୦	୧	୨	୩	୪
୨୩. ଦୈନନ୍ଦିନ ଘଟଣାରେ ମୁଁ ଜୀବନର ଗତି ଓ ଉଦ୍ଦେଶ୍ୟକୁ ଅନୁଭବ କରେ ।	୦	୧	୨	୩	୪
୨୪. ଏକ ଉଚ୍ଚତର ଅନୁଭୂତି ଓ ଚେତନାକୁ ଉପଲବ୍ଧି କରିବା ପାଇଁ ମୁଁ ମୋର ନିଜସ୍ୱ ମାର୍ଗ ପସ୍ତୁତ କରିଛି ।	୦	୧	୨	୩	୪
Critical Existential Thinking Item Sum- 1,3,5,9,13,17,21	Personal Meaning Production Item Sum- 7, 11, 15, 19, 23	Transcendental Awareness Item Sum- 2,6*,10,14,18,20, 22	Conscious State Expansion Item Sum-4,8,12, 16, 24	Total Score	
Score:	Score:	Score:	Score:		

Appendix-2

ଆଧ୍ୟାତ୍ମିକ ସ୍ୱସ୍ଥାନୁଭୂତି ମାପକ

Ref: Mayer, J. D. (2000). Spiritual Sensitivity Scale. International Journal for the Psychology, 10, 47-46

ନିର୍ଦ୍ଦେଶ: ନିମ୍ନ ଏକାଂଶ ଗୁଡ଼ିକ ତୁମର ବ୍ୟବହାର, ଚିନ୍ତାଶକ୍ତି, ଓ ମାନସିକ ପ୍ରକୃତି ବିଷୟରେ ଅନୁଧ୍ୟାନ କରିବା ପାଇଁ ଲେଖାଯାଇଅଛି । ଏଗୁଡ଼ିକୁ ମନଯୋଗ ଦେଇ ପଢ଼ ଓ ପ୍ରତ୍ୟେକ ଏକାଂଶ ପାଇଁ ତୁମ ବିଷୟରେ ସଠିକ୍ ବର୍ଣ୍ଣନା କରୁଥିବା ଉତ୍ତରକୁ (ନିମ୍ନରେ ୦ ରୁ ୪ ପର୍ଯ୍ୟନ୍ତ ବର୍ଣ୍ଣିତ) ଏହାର ପାର୍ଶ୍ୱବର୍ତ୍ତୀ ସଂଖ୍ୟା ତଲିକାରେ ବୃତ୍ତାଙ୍କିତ କରି ଚିହ୍ନଟ କର । କୌଣସି ବିଷୟରେ ଯଦି ତୁମେ ନିଶ୍ଚିତ ନୁହେଁ ବା ଆଦୌ ତୁମ ବିଷୟରେ ସମ୍ପର୍କିତ ନୁହେଁ ବୋଲି ଭାବୁଛ, ତେବେ ତାହାର ଉତ୍ତର ଦିଅନାହିଁ । ତୁମେ କିଭଳି ହେବା ଉଚିତ ସେକଥା ନଭାବି, ତୁମେ ପ୍ରକୃତରେ କ'ଣ, ସେଇ ଅନୁସାରେ ଉତ୍ତର ଦିଅ । ପ୍ରତ୍ୟେକଟି ଏକାଂଶପାଇଁ ଯେଉଁ ଉତ୍ତରଟି ତୁମପାଇଁ ସର୍ବୋତ୍କୃଷ୍ଟ ତାକୁ ବୃତ୍ତାଙ୍କିତ କର ।

୦- ମୋ ପାଇଁ ମୋତେ ୧ - ମୋ ପାଇଁ ପ୍ରାୟ ୨ - ମୋ ପାଇଁ କିଛିଟା ୩ - ମୋ ପାଇଁ ୪- ମୋ ପାଇଁ ସମ୍ପୂର୍ଣ୍ଣ
ସତ୍ୟ ନୁହେଁ ସତ୍ୟ ନୁହେଁ ସତ୍ୟ ଅନେକଟା ସତ୍ୟ ସତ୍ୟ

ସ୍ୱସ୍ଥ ଚେତନା					
୧. ଦିନଦିନ ଜୀବନର ବ୍ୟସ୍ତତା ସତ୍ତ୍ୱେ, ନିଜକୁ ଚିନ୍ତାଶୀଳ ରଖିବା ଜରୁରୀ ବୋଲି ମୁଁ ଭାବେ ।	୧	୨	୩	୪	୫
୨. ମୁଁ ଯେତେବେଳେ ପଢ଼େ ବା କୌଣସି କାମ କରେ, ମୁଁ ମୋ ଶରୀର ପ୍ରତି ଧ୍ୟାନ ଦେଇଥାଏ ।	୧	୨	୩	୪	୫
୩. ଏକାଗ୍ରତାସହ କୌଣସି କାମକରିବା ବେଳେ ମୁଁ ମୋର ପାରିପାର୍ଶ୍ୱିକ ସ୍ଥିତିକୁ ଭୁଲିଯାଏ ।	୧	୨	୩	୪	୫
୪. କୌଣସି ସୁପ୍ରସିଦ୍ଧ ସଙ୍ଗୀତ ଶୁଣିଲେ ବା ଚିତ୍ରକଳାକୁ ଦେଖିଲେ, ମୁଁ ସବୁବେଳେ ନୂଆ ଅନୁଭୂତି ପାଇଥାଏ ।	୧	୨	୩	୪	୫
୫. ବିଭିନ୍ନ ପ୍ରକାରର ଧ୍ୟାନ ଓ ଯୋଗାଭ୍ୟାସ ନିଜକୁ ଜାଣିବାରେ ସହାୟକ ବୋଲି ମୁଁ ବିଶ୍ୱାସ କରେ ।	୧	୨	୩	୪	୫
ରହସ୍ୟ ଚେତନା					
୬. ପ୍ରକୃତିର ସବୁ ସୌନ୍ଦର୍ଯ୍ୟକୁ ମୁଁ ପ୍ରସଂଶା ନକରି ରହି ପାରେ ନାହିଁ ।	୧	୨	୩	୪	୫
୭. ବିଜ୍ଞାନ ପୃଥିବୀର ସମସ୍ତ ଘଟଣାକୁ ବୁଝାଇ ପାରେ ନାହିଁ ।	୧	୨	୩	୪	୫
୮. କଳ୍ପନାର ବ୍ୟବହାର ଜୀବନକୁ ଅଧିକ ସୁଖମୟ କରେ ।	୧	୨	୩	୪	୫
୯. ଅନୁଭୂତିର ବିବିଧ ବର୍ଣ୍ଣନା କହିବା ଓ ଶୁଣିବା ପାଇଁ ମୋତେ ଭଲ ଲାଗେ ।	୧	୨	୩	୪	୫
୧୦. ମୋ ପାଇଁ ପ୍ରତିଟି ଦିନଦିନ ଜୀବନ ଏକ ଅନୁଭୂତିର ଦିନ ।	୧	୨	୩	୪	୫
ଆଦର୍ଶ ଚେତନା					
୧୧. ମୁଁ ବହୁ ସମୟରେ ଜୀବନର ମୂଲ୍ୟ ବୋଧକୁ ନେଇ ଚିନ୍ତା କରେ ।	୧	୨	୩	୪	୫
୧୨. ମୋ ପାଇଁ ମୋ ଜୀବନର ଲକ୍ଷ ସବୁବେଳେ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ।	୧	୨	୩	୪	୫
୧୩. ସମାଜରେ ଘଟିଯାଉଥିବା ଦୁର୍ଦ୍ଦିନ ଗୁଡ଼ିକ ପାଇଁ ମୁଁ ଉଦ୍‌ବେଗ ଅନୁଭବ କରେ ।	୧	୨	୩	୪	୫
୧୪. ଜୀବନର ଉଚ୍ଚତ୍ତମ ଅନୁଭବ କରିବା ପାଇଁ ମୁଁ ଚେଷ୍ଟା କରେ ।	୧	୨	୩	୪	୫
୧୫. ଯେ ତେ ସମ୍ଭବ ଜୀବନର ସୌନ୍ଦର୍ଯ୍ୟକୁ ଉପଭୋଗ କରିବା ପାଇଁ ମୁଁ ଚେଷ୍ଟା କରେ ।	୧	୨	୩	୪	୫
ସମାଜ ଚେତନା					
୧୬. ନିଜ ଗୋଷ୍ଠିର ଲୋକମାନଙ୍କ ଭିତରେ ରହିବା ମୋ ପାଇଁ ଖୁସି ଦାୟକ ।	୧	୨	୩	୪	୫
୧୭. ମୁଁ ଚାହେଁଯେ ମୋ କାର୍ଯ୍ୟ ଯୋଗୁଁ ଅନ୍ୟମାନେ ଶାନ୍ତିରେ ରୁହନ୍ତୁ ।	୧	୨	୩	୪	୫
୧୮. ଯେଉଁ ମାନଙ୍କର ଅଭାବ ଅସୁବିଧା ଅଛି ମୁଁ ସେମାନଙ୍କୁ ସାହାଯ୍ୟ କରିବାକୁ ଚାହେଁ ।	୧	୨	୩	୪	୫
୧୯. ଅନ୍ୟମାନଙ୍କ ସହ କିଛି ନୀରବ ମୁହୂର୍ତ୍ତ କଟାଇବା ପାଇଁ ମୋର ବେଳେ ବେଳେ ଇଚ୍ଛା ହୁଏ ।	୧	୨	୩	୪	୫
୨୦. ମୋର ଆଧ୍ୟାତ୍ମିକତାର ଉନ୍ନତିରେ ସାହାଯ୍ୟକାରୀ ଗୋଷ୍ଠିକୁ ମୁଁ ଖୋଜେ ।	୧	୨	୩	୪	୫

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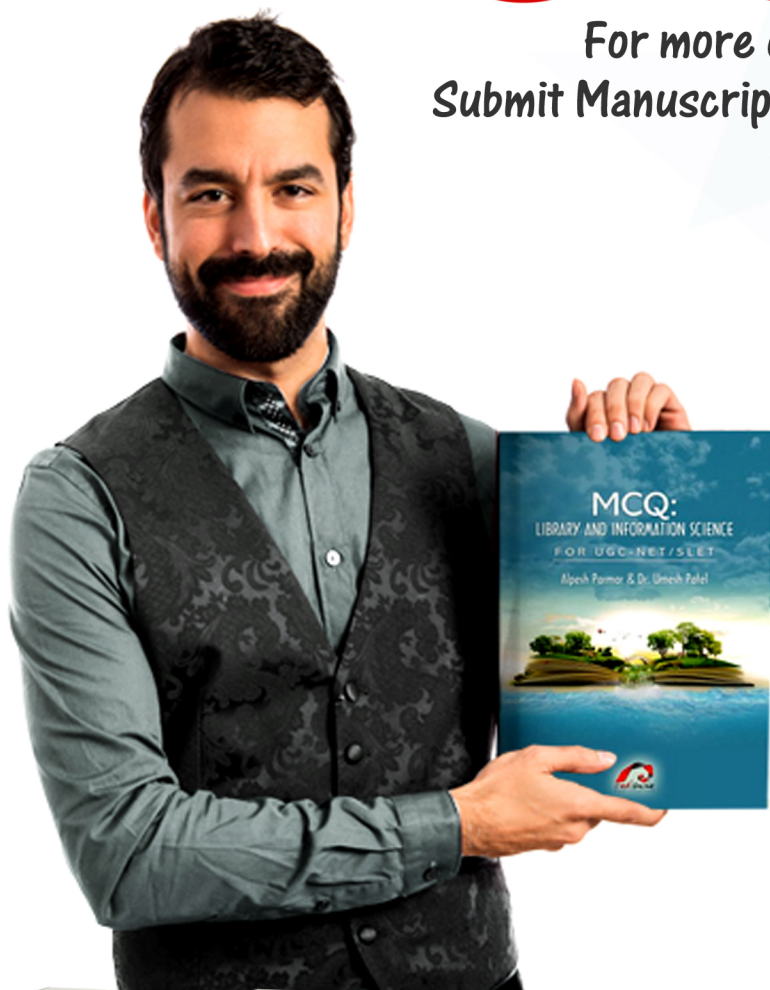
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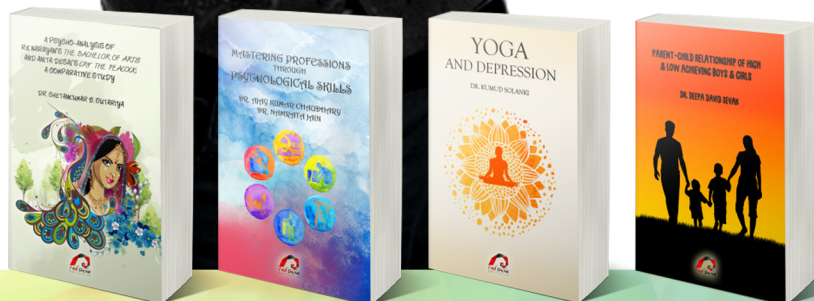
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